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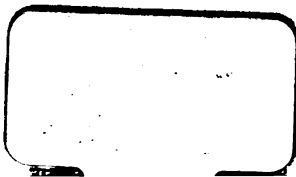
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Notes and Essays,

Archæological, Historical,
and Topographical,

relating

To the Counties of
Bants and Wilts.

BY HENRY MOODY,
AUTHOR OF "SKETCHES OF HAMPSHIRE," ETC.

"To my unfolding lend a gracious ear;
And let me find a charter in your voice,
To assist my simpleness."

SHAKESPEARE.



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"And e'en his failings lean'd on Virtue's side."
GOLDSMITH.

To the highly Venerated
and
universally beloved
Dean of Winchester,
The Very Rev. C. Garnier, D. C. L.

the following
"Notes and Essays"

Are most respectfully Dedicated,

By his Reverence's
Obligated Servant,

Henry Moody.

Winchester,
Jan. 61. mdccll.

The Author's Address.

IN the following Essays, the Author has attempted to illustrate Archæological, and other subjects, by local examples, in the hope of conveying information, and affording rational amusement to the inhabitants of the counties of Hants and Wilts.

In order to render his matter intelligible to all, he has taken the liberty, in his use of extracts from ancient records, &c. of presenting them in modern English, as far as regards the spelling: in this respect deviating from the custom of former writers. He is prepared to be told, that the antique and obsolete, is preferred to the modern spelling; but to this he would reply, that he is more solicitous to lay before his readers the soul or substance of the records, than the bodily frame or literal spelling of them: there being, at the time of the inditing of them, no settled rule for spelling words, and, in a short document, the same word may be seen several times, in every instance formed of somewhat different letters.

The Author embraces this opportunity of offering his sincere thanks to the Members of those two learned Societies (the

Archæological Association and Archæological Institute, who honoured Winchester by holding their Annual Meetings in it in the Autumn of 1845), for their truly valuable investigations, illustrations, and papers connected with the county of Hants; and also of acknowledging his obligations for the use which he has made of them in the following papers:

To his numerous Subscribers he is also indebted, and most especially is he indebted to, and honoured by, the illustrious patronage of Her Gracious Majesty. It was in Hampshire, the tract of country lying between the Surrey and Sussex borders, on the east, and the Salisbury Avon, on the west, that the progenitors of Her Majesty first established their kingly rule in Britain, now more than twice seven hundred years ago; and in Winchester, where, according to tradition, Cerdic was crowned King of the West Saxons, 519, and his descendant Egbert, first King of all England, in the year 827.

To this local vineyard, had the Author hitherto confined his labours, but, emboldened by the success of his previous local publications, and by the goodly array of Subscribers to the present work, he has somewhat extended its bounds; and if it should be found to have given satisfaction to his illustrious and generous patrons, he trusts, still further, to extend his labours and investigations.

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NOTES AND ESSAYS.

The Derivation of the Names of Places in Hampshire and Wiltshire.

THE proper derivation of the names of places, whether towns, villages, or parishes, is matter of research for archæologists and topographers, and is not without its interest and use to the visitors to, or the inhabitants of, the place, the origin of the name of which may be the subject of inquiry. In many instances all investigation has been, and perhaps will ever be, fruitless, whilst conjecture, with more than a reasonable share of assurance, has ventured to supply the deficiency of information, by drawing freely on the imagination. Still, in a majority of cases the derivation, of at least a portion, of the name of a place is sufficiently intelligible, and within the compass of a common understanding; as, for instance, when we find the name of a place to begin or end with *ford*, we may rest satisfied that the place derives that portion of its name from its having been in ancient times a ford, or passage *through* a river; and by a reference to the maps of Hampshire and

Wiltshire, it will be seen that there is not a town, village, or hamlet, in either county, which is not situated on the margin of some running stream ; and the instances of places so situated being thus named, are so numerous in both counties, that to make mention of any of them is here needless.

The names of a majority of places in Hampshire and Wiltshire are generally of Saxon origin, though a considerable number are British. In many instances the names are derived, either wholly, or in part, from the mere situation of the places ; in others, from the name of a former proprietor of the lands, a neighbouring entrenchment, and other causes.

As this paper is intended to elucidate the origin of names of places in Hampshire and Wiltshire only, an entire glossary of the expressions which form component parts of the name of places throughout the realm of England, is not necessary ; and to retain the glossary to such as are of frequent occurrence in this locality is deemed sufficient.

Al, *Ald*, and *Au*, (from the Saxon), at the beginning of the name of a place, signifies *old* ; as Alton in Hants and Wilts, *the old town* ; Alderbury, *an old encampment* ; Alderholt, *the old wood* ; and Aubourn, *the old valley*.

Ash, *Ask*, and *As*, at the beginning, is from the Saxon word for *ash*, or indeed any kind of tree ; as, Ashton, *the town of the wood* ; Ashley, *the woody pasture*.

Bourne, *Brown*, and *Burn*, from the Saxon also, at the beginning or end of the names of places, now signify *a valley* ; though, in antient times, *a river*. All

the places in the two counties in which any one of these terms forms a component part of the name of a place, are situated not only in a *vale*, but upon some *river*:—thus, in Hampshire—Hurstbourne, on a tributary to the Test, *the wooded bourn or valley*; Sombourn on the Test; Otterbourn and Titchbourn on the Itchen; Sherbourn on the Loddon; Holybourn on the Way; Rockbourn on the Avon; and also Hydebourn, now called Headbourn, Worthy, being in *the valley of the stream* which passed close by the Abbey of Hyde: and in Wiltshire, where the term is almost entirely confined to places situated on the river Bourn, we have Winterbourn and Collingbourn; the former signifying that it is but a *winter stream*, and is occasionally dry in the summer; and the latter that the place was *held by the King (Koling)*, which was the case at the period of the compilation of the Domesday Book, now nearly eight centuries ago.

Brad is also Saxon, signifying *broad*; as, Bradford, Wilts, *the broad ford*; and Bradley, Hants, *the broad pasture*.

Burg, Bury, and Borough, are derived from the language of the antient Britons, and originally signified a *hill*—their towns being situated on elevated ground; but afterwards the terms were applied to those towns, which were a kind of *encampment*, surrounded by a *deep trench and high mound*. The city of Salisbury may be taken as an exception; but it must be remembered that it has its name but second-hand, and that originally it was applied to Old Sarum, seated on a bleak and hungry hill. By reference to local authorities it will be found, that all the places of

which the above form component parts of their name, contain within their limits some *antient entrenchment*, in a majority of cases British; as, Burghclere, Ouslebury, Danebury, and Warnborough, in Hampshire; and Salisbury (Old Sarum), Amesbury, Alderbury, Tisbury, and Westbury, in Wiltshire.

Bent, according to Camden, is a place where *rushes grow*; but that is not always applicable to places the names of which begin with *Bent*. *Bent* is a Saxon word, not yet obsolete, signifying *grass* or *herbage*; and as such has been used in names of places; as, Bentley and Bentworth, in Hampshire.

Chester, at the end of names of places, signifies *a city, castle, or camp*; and seems to be derived from the Roman castrum, *a camp*, and is usually applied to places which had been occupied as Roman stations; as, Winchester, Silchester, and Porchester.

Chil and *Chol* denote that the place is situated on *chalky ground*; as, Chilcombe, Chilton Candover, and Cholderton, in Hampshire; *Combe* or *Comp*, gives us to understand that *the place stands low*, and in a confined valley; as, Chilcombe, and Compton.

Clere signifies a noble seat or palace; as, Kingsclere, which was formerly a residence of Royalty, and continued as part of the Crown land down as late as the reign of Queen Elizabeth. In the same neighbourhood, there is Highclere and Burghclere, which, as one manor, belonged previous to the Reformation to the Bishops of Winchester, who had a seat and frequently resided here. The will of William of Wykeham is dated at Highclere.

Dean, or *Den*, added to the name of a place, according

to Camden, signifies *a valley*; but other authorities set them down as meaning a *woody place*.

Ham from which we have the modern *hamlet*, means *a collection of houses*.

Holt, at the commencement or termination of a name, is a sign that the place did antiently *abound with wood*: as, Linkenholt and Sparsholt, which last is still on the margin of a greatly wooded tract of country.

Hurst signifies *a wood*, and is of frequent occurrence in the names of places in Hampshire; especially in the New Forest; as, Lyndhurst, Brockenhurst (*a wood of yews*), and Holdenhurst; also Hurstbourn above mentioned, and Hursley, *a woody pasture*.

Inge and *Ing*, in the names of places, is said to signify *a meadow*, and, in a majority of cases in which either of these words appear, it will be found that the places are situated in *low meadow land*; as, Avington, Bossington, and Allington.

Lea, *Lee*, and *Ley*, mean *pasture land*, or that *not subject to the plough*; and, in a more extended sense, *land in general*; thus the poet, Gray, writes:—

“The curfew tolls the knell of parting day,
The lowing herd wind slowly o’er the LEA.”

And the old Jacobite song has it:—

“Over the water, and over the LEA,
Over the water to Charley.”

They are, in general, but terminations of the names of places; and it is worthy of remark, that nearly the whole of the places, the names of which end thus, are not situated on *the margin of any stream* or in *a valley*, but on *the uplands*; as, Hursley, Farley,

and Crawley, in Hampshire; and Everley, in Wiltshire.

Mersh and *Mere* are closely connected with the water. The first meaning *a marshy land*, and is strictly applicable to Mitchelmersh, or St. Michael's marsh, in Hampshire; and the latter *a pool*, and is equally applicable to Mere, in Wiltshire.

Over has two meanings: the one being used in contradistinction to *Nether*, is *upper*; as, *Over* or *Upper Wallop*; and *Nether* or *Lower Wallop*; the other is *the bank of a river*; as, *Overton*, *Andover*, and *Candover*.

Stead and *Sted* mean nothing more than *a place*; and these form the termination of numerous places in both counties.

Stoke. According to Camden this term is applied to places which *abound with wood*; but other antiquarians interpret it to mean *low or marshy land*, or to some place *situated on a stream*, which seems to be the more credible; inasmuch as all the places in Hampshire and Wiltshire, the names of which terminate in *Stoke*, are seated on some stream; as, *Itchen-stoke*, *Bishop-stoke*; *Stock*, otherwise *Stoke-bridge*, *Basingstoke*, *Stoke Charity*, and *Laverstoke*, in Hampshire: and *Laverstock*, otherwise *Laverstoke*, and *Winterbourn Stoke*, in Wiltshire.

Strat, at the commencement of the name of a place, shows that the town is situated on, or near, the line of an old Roman road or *stret*; hence our present street. Thus *Stratton*, in Hampshire, the town of the street, was seated on the Roman road from Winchester to Silchester; *Stratfield*, that the Roman road from Silchester to London passed through it; and *Straford*, near Salisbury,

the ford or passage through the Avon of the *stret* or road from the western gate of Old Sarum to Bath.

Ton, an almost innumerable termination of the names of places, is the original of our word *town*. The word *Tun*, in the language of the Saxons, signifies *a hedge or ditch surrounding a place*, and is supposed to be a corruption of the British *Dun*, the name of the *fortified towns* of the ancient Britons, which were generally built on hills.

Wic, *Wick*, *Wyke*, and *Week*, is said to have three meanings:—first, *a mere village*; second, *a diversion of the direction of a river*; and third, *a castle or fortress*. *Week*, or *Wyke*, near Winchester, cannot have derived its name from either of the latter, as there is neither water, nor are there any remains of an antient fortress within its limits: whilst *Wickham*, *Southwick*, *Rotherwick*, in Hampshire, and the *Berwicks*, in Wiltshire, probably derive a portion of their names from the second.

Worthy and *Worth*, at the beginning or end of names, are deduced from a Saxon word meaning *a farm or village*. There are, in Hampshire, three parishes called *Worthy*, which are distinguished from each other by another name being affixed to them:—*Headbourn Worthy*, *King's Worthy*, and *Martyr's Worthy*. We have also in the same county *Ashmansworth*, *Bentworth*, *Blendworth*, and *Tidworth*; and in Wiltshire *Brinkworth*, *Highworth*, and other places likewise so named.

There are other terms of less frequent occurrence, and others which are almost explanatory in themselves: thus, the prefixes, *Ab* or *Abbots*, show the place be-

longed to some *abbey*; those of *Pres* or *Priest*, that it belonged also to some *religious foundation*; as, Preston or *Priest-town* Candover, which formed part of the possessions of Hyde Abbey; also *Minster*, a church, as Warminster; and there are others which derive a portion of their names to former proprietors of the places, as we shall have occasion to show in the Notice of the Domesday Book for the two counties.

With respect to the origin of the names of the principal towns in the two counties, we have to say that, as regards Winchester, it owes its prefix either to *Venta*, the Roman name of the city, or is derived from *Wina*, its first resident bishop. In both cases there has been a corruption of the original word; but we are inclined to give preference to the supposition that the present name is derived from *Venta*. In the case of that of Southampton, *south* is of a comparative modern date, and was prefixed to the original name of the town to distinguish it from some other town; as, Northampton, Wolverhampton, &c. But from what the other portion is derived, two solutions have been offered:—first, from the union of two Saxon words, *ham* and *ton*, which signify nearly or quite the same thing; and the second, from *Claus-anton*, a Roman station, situated at a short distance from the present town, on the opposite side of the Itchen. Antiquarians are divided on the point; but as *hampton* forms a component part of the names of many towns and villages throughout the kingdom, we think we should overlook the objection to the union of two synonymous words; more especially as

Southampton presents another instance of their use in *Bar-gate*.

Portsmouth derives its name from its situation at the *mouth of a port or harbour*, and we find the word *mouth* frequently forming part of the names of places situated at the mouth of rivers; as, Plymouth at the *mouth* of the Plym; Dartmouth at the *mouth* of the Dart; and Exmouth at that of the Exe. Some writers, however, derive the name of the town from *Porta*, a Saxon chief, who is said to have landed here with his invading forces in the sixth century; but such a derivation we deem improbable and ridiculous. Portsmouth is situated in what is called the island of Portsea; the latter word signifying *the island of the port*; *ea*, *sea*, and *sey*, being from the Saxon, meaning *land surrounded by water*, either by arms of the ocean as in this instance, or by the dividing of a river as at Romsey.

Petersfield. This town derives its name from the patron saint of its church, St. Peter the Apostle.

Christchurch derives its present name from its venerable priory church. In the olden time it was called *Twynham-bourn*; that is, the town of the *two bourns* or *rivers*, the Avon and the Stour, which unite below the town; and here we may mention that Twyford signifies *two fords*.

Salisbury, or rather Old Sarum, was called by the Saxons *Searobyrig*, *Searebyrig*, *Seareberi*, and *Searbyrig*, in all which terms, observes the late Sir Richard Colt Hoare, we recognize the Saxon words *Sear* or *dry*, and *Byrig*, a fortified town; and from thence the English word Salisbury, whilst Sarum is but a Latinized form of the same word.

The derivation of the name of Devizes rests on mere conjecture. In antient records this place is called *Divisæ De Vies*, *Divisis*, &c.; and by Leland it is called *the Vise*. None of the above names appear in the Domesday book. Mr. Wyndham, in his edition of that work, supposes that *Theodulveside*, which is mentioned, may be the place; as at that period it was a royal manor, and obliged to provide one night's entertainment for the King, with all its usual customs, contained nine mills, and was worth £100 per annum, and in which there were sixty-six burgesses. Whether the present name of the town be a corruption of that of the antient manor, or whether, as supposed by some writers, the town received its name from its being divided between the King and the Bishops of Salisbury, we will not presume to decide. Yet that the latter possessed lands at Devizes within a few years after the Conquest, is clear; as we find that in the reign of Henry I., Bishop Roger erected here a strong and spacious castle.

Malmesbury is said to derive the proper portion of its name from *Maildelph*, who, in the seventh century, founded here a monastery.

Amesbury, it is supposed, derives its name from *Ambrosius*, a king of the antient Britons, who bravely opposed the inroads of the West Saxons; Marlborough, from the nature of the soil, *marle* or chalk, in which it is situated; and Warminster, to be a compound of *Verlucio*, the name of a Roman station situated in its locality, and the English word *minster*, a church.

In the names of the towns, Wilton and Chippen-

ham, we are no longer left to mere conjecture:—the first signifying a town on the Wily; and the latter the town with the market—*chip*, *cheap*, and *chipping*, being Saxon terms for a place where articles are exposed for sale; as, Cheapside, London, formerly called West Cheap or West Market. .



The Domesday Book: Hampshire and Wiltshire.

THE Domesday Book, or tax-book, of William the Conqueror is one of the most antient and valuable records possessed by any nation. The original consists of two volumes, bound up in thick wooden covers, secured by plates of brass, and is preserved with other exchequer records in the chapter house of Westminster Abbey. One of the volumes is a folio, containing 382 double pages of vellum: on each of which there are two columns, written in a fair character, but very plain; and the other contains 450 double pages of vellum, with only one column in each page. The first contains a description of thirty-one counties, and the latter a more minute description of the counties of Norfolk, Suffolk, and Essex. Northumberland, Cumberland, Westmoreland, and Durham, were not surveyed, except a small part of Cumberland, and the south part of Westmoreland, included in the West Riding of Yorkshire. Lancashire is described, but not under its proper name, but as belonging in part to Yorkshire and in part to Cheshire; and Mon-

mouthshire is also described as forming part of Gloucestershire.

This record, then, contains a survey of the whole of England, with the exception of the four northern counties, and an account of the several cities, boroughs, vills, and manors in each county; the number of hides, plough-lands, ox-gangs, &c. there were in each manor; what their value was in the time of Edward the Confessor; at the time they were granted by the Conqueror, and at the making of the survey; what, and how much arable land, meadow, pasture, and wood there was; how many men occupied it, and of what condition they were—whether freemen, villains, borderers, or servants; together with the number of mills, fisheries, vineyards, &c.; an account of the rents, tributes, services, tolls, and customs, and what homage was due, and what works were to be done for the lords of the manor.

The general order in the survey is as follows:—Prefixed to the description of each county, stands a list of all the persons holding lands within it. The King's name is first; afterwards, the several bishops, abbeyes, and churches having possessions there; then the great men who held of the King *in capite*; and, lastly, the inferior thanes and officers described under the name of the King's servants. Immediately after the list of tenants, the demesne lands of the King are minuted down, and then those of every tenant according to the order observed in the list.

As an abstract of population at the time of its compilation, the Domesday Book is insufficient, as it gives no more than the number of persons who held or

occupied land. There is no mention of parishes; and it is probable that these now well-known divisions of counties are of later formation than the reign of the Conqueror, and even churches are mentioned but incidentally, as being attached to particular manors.

A translation of the whole work was undertaken at the commencement of the present century; but county portions of this record had been translated and published some years previously. The portion relating to Wiltshire by Henry Penruddock Wyndham, Esqr. of the College, Salisbury, and that relating to Hampshire by Richard Warner, Esqr. of Sway, near Lymington; and of the labours of these gentlemen we have availed ourselves in this notice of the two counties.

HAMPSHIRE.—This county was, in the reign of the Conqueror, divided into fifty hundreds, of which the names of twenty-six were retained till a few years since, when they were merged into the Sessional divisions of the county. “These hundreds were sub-divided into about three hundred manors, of which 75 were held by the King, and 103 by ecclesiastical persons and establishments, and the remainder were divided principally among the King’s Norman followers, Hugh de Port, Ralph de Mortimer, William de Maulditt, and others, of whom the former obtained not less than fifty manors as his share.

What the population of Hampshire amounted to at the period of the compilation, it is impossible to form any estimate.

As far as respects the Isle of Wight, we find enumerated, as belonging to its several manors, as tenants 66,

villagers 284, borderers 405, and servants 215; making a total of 970. Now, supposing that the whole, or greater portion of these had families, and multiply that number by five, we have 4850 as the residents on the manors. But we are still at loss to find whether this number would be the greater proportion of the island, and whether any other descriptions of persons resided in it.

As to the actual value of property in the county, we are also at a loss; as we know not the comparative value of money in the eleventh and in the nineteenth century; and we also labour under the disadvantage, that although the value of a manor is generally stated, there were several held by the King which were not assessed, and consequently the value could not be known. With the exception of those manors, we find the rental of the county to have been somewhere about £2640; of which two-fifths were engrossed by the Bishop of Winchester, and other ecclesiastical persons and establishments, as the following will show:—

	Manors.	Value.
Bishop of Winchester	24	£377
Bishop of Winchester, for his monks..	30	297
St. Peter's abbey (Hyde)	18	211
St. Mary's abbey, Winchester	6	28
Romsey abbey.....	5	47
Wherwell abbey.....	6	51
Christchurch Priory	3	15
Other persons and establishments ..	11	57
	<hr/> 103	<hr/> £1,083

With respect to the number of churches which, at that period, existed, we have mention of 120;

but, in every instance, they are mentioned as belonging to some manor, or possessing certain lands; thus, in the notice of the manor of Odiham, held by the King in demesne, it is stated that "two hides of this manor belong to two churches situated in it, on which the priest has one villager, who employs one plough, and they are worth £6, and two other priests hold two other churches belonging to this manor, with two yard lands annexed. Here they have land enough for one plough and a half, and they are worth 67s. 6d." In the notice of the possessions of the Norman Abbey de Lire, it is stated that "the abbey had six churches in the Isle of Wight, to which belonged two hides and two yard lands and a half." In another place we have a notice, that "Thomas, Archbishop of York, held in the manor of Mottisfont one church and six chapels, with all customary dues from the living and the dead: the chapels being in Brestone (Broughton), Puteorde (Puttleworth), Tiderlege, another Tiderlege (East and West Tytherley), in Dean and in Lockerly." At the present time the whole of the chapels, with the exception of Puttleworth, which has long been used for secular purposes, are now parish churches, and are situated near to each other.

The number of mills which this county contained, eight hundred years ago, will be matter of surprise. It appears, from the Domesday Book, that there were in Hampshire not less than 297, of the annual value of £157:15:10. That these mills were small, and possessed very limited powers, is apparent, by a comparison of their immense number with the paucity of inhabitants, and of the rudeness of the machinery

at that early period. The average annual value of each mill is about 10s. 7½*d.*; but that they greatly differed in that respect, is shown by the circumstance, that some are returned at rent as high as from one to two pounds, and others as low as fifteen pence.

The greater portion of the present parishes of the county derive their names from the antient manors mentioned in the Domesday Book; as, Wymering, *Wimeringes*; Wickham, *Wicheham*; and Alverstoke, *Alwarestock*; but, in several instances, the manors have been divided for parochial purposes, where only one portion retains the manorial appellation; thus, Chilcomb is mentioned as a very extensive and valuable manor, containing no less than 68 plough lands (probably 10,000 acres), besides woods and pasture, nine churches and four mills; and being of the annual value of £104. A portion of the manor was held in demesne by the Bishop of Winchester, and the remainder was occupied by 30 villagers and 115 borderers. The present parishes comprise an area of 2,390 acres, and contain a population less than three hundred, and but one church—a diminutive structure, of Norman foundation. What other parishes were formed out of this manor, there is no evidence to show; but, probably, those of Morestead, Cheriton, and Winnal, were among the number—they being rectories in the patronage of the Bishop of Winchester, the antient lord of the manor of Chilcomb. Twyford is another instance; the manor includes a considerable portion of the parish of Owslebury, which, probably, derived a portion of its name from Oswald, who held it at the time of the Survey. There are other cases in which

✓ parishes compress two or more of the antient manors; thus, Titchfield includes not only the manor of that name, but those of Crofton, Funtley, Hook, Stubington, and Swanwick; Eling, not only the antient manor called Edlinges, but those of Durley, Langley, Netley, Testwood, Thachbury, and Totton. Some of the parishes of the county—of which there are more than one of the same name—owe their distinctive appellation to the proprietor of the manor at the time of the survey; as, Kingsclere, King's Worthy, and King's Sombourn, which were held by the Conqueror in demesne; Bishopstoke, Bishop's Waltham, and Bishop's Sutton, which formed part of the possessions of the see of Winchester; Hurstbourn Priors and Freefolk Priors, as belonging to St. Swithin's Priory, now the Cathedral of Winchester; Abbot's Anne and Abbot's Worthy, as belonging to the Abbot of the New Monastery, afterwards Hyde; Itchen Abbas, as belonging to the Abbey of Romsey; Farley Chamberlain, from Sirac; the King's chamberlain; Hartley Mauditt, from Wm. Maulditt, one of the Conqueror's Norman followers; Crux Easton, from Crox, the King's huntsman; and Penton Grafton, from the Abbey of Grafton, or Greiston, in Normandy.

It is probable that the limits of Hampshire are the same now as they were in the reign of William the Conqueror; and that on the Wiltshire side, at least, it appears there has not been any alteration. All the border parishes, in both counties, are mentioned as manors in the county in which each respectively is now situate; thus, in the Domesday Book, there is a manor of Tidworth mentioned both in the Hampshire

and Wiltshire Domesday; and there are two parishes, South Tidworth, in Hampshire, and North Tidworth, in Wiltshire; and, what is more, the Domesday Book manors and the present parishes correspond with each other in the comparative extent and value of each. Then we have, in the Domesday Book, a manor of Cholderton, in Hampshire, and another in Wiltshire; and two manors, called Dean, also in both counties; and, at present, there are two Choldertons, East Cholderton, a tything of the parish of Amport, and is in Hampshire, and the parish of West Cholderton, in Wiltshire; and two parishes of Dean, namely, East Dean, in Hampshire, and West Dean, in Wiltshire. Wellow, another border parish, is mentioned in the Hampshire Domesday only; but the notice of it states that one yard land and a half of the manor of Weleve (Wellow), was separated from it and from the county by Waleran, the King's huntsman, and is reckoned as belonging to Wiltshire. The parish of Wellow is situated in both counties; but the church, and, by far the greater portion, called East Wellow, is in Hampshire; and the lesser portion, called West Wellow, in Wiltshire. Again, the parish of Bramshaw is also situated in both counties; and even the church stands partly in Hampshire and partly in Wiltshire—the chancel in the former and the nave in the latter. The manor of Bramshaw is mentioned in the Domesday Book as being situated in Wiltshire, but its tythings of Brook and Fritham, which are in Hampshire, are returned as manors belonging to that county.

Of the present towns and boroughs of Hampshire, we have but a slight mention. All that is said of

the city of Winchester is, that fourteen burgesses of it paid to the Abbess of Romsey 25*s.* annually, and that the Abbey of Wherwell possessed in the city thirty-one messuages and a mill, which paid 48*s.*; but the brevity of this notice may be accounted for, as a description and survey of the city of Winchester formed the matter of a similar work. Portsmouth is not mentioned at all, as the town probably was not then in existence, neither is there any mention of Gosport, Petersfield, or Lymington; Alton, Andover, Odiham, Waltham, and Whitchurch, merely as manors; and Christchurch (Thuinam) and Romsey, as villages which belonged to the monastic establishments in those places. It appears that Basingstoke possessed a market worth 30*s.* annually, and that Titchfield had a market and toll place of the value of 40*s.* There is no other market mentioned, except that of Netcham, now an extra-parochial place near Alton, which paid £8. Of Southampton, it is said, that in the borough of Hantune, "the King has seventy-nine in demesne, who pay a land-tax of seven pounds, and also paid the same in the time of King Edward, of whom twenty-seven paid 8*d.* each, two of them 12*d.* each, and the remaining fifty 6*d.* each; and what they hold in the borough was made free of all taxes by the King." The survey goes on to state, that after King William came to England, sixty-five Frenchmen and thirty-one Englishmen were provided with houses in Hantune, and these altogether paid £4 : 0 : 6 for all accustomed dues; and that the Abbey of Wherwell had a fishery and a small piece of ground, which had formerly paid one hundred pence, and then ten shillings.

WILTSHIRE.—The gross annual assessment of this county, exclusive of three large manors held by the King, amounted to £4,873, of which, nearly one-third, namely, £1,500, as here shown, was absorbed by ecclesiastical establishments :—

	Manors.	Value.
Bishop of Salisbury	4	£170
Bishop of Winchester	12	186
Wilton Abbey	20	208
Malmesbury Abbey	13	127
Amesbury Abbey	6	29
Glastonbury Abbey	14	194
New Monastery (Hyde) Abbey, Winchester	5	90
St. Mary's Abbey, Winchester.....	2	57
Romsey Abbey	2	60
Shaftesbury	7	151
Other persons and establishments	22	228
	<hr/>	<hr/>
	107	£1,500

There are but thirty-three churches mentioned, and these but incidentally; as, "Osborn, the priest, held the church of the manor of Bulford, with one hide of land, which belonged to the church;" and at Aldbourn, that two hides belonged to the church of the manor, and consisted of two plough-lands, and that the priest of the church held them, and that they were worth forty shillings.

The number of mills in Wiltshire considerably exceeded those in Hampshire, amounting to 390; and their gross annual value was £211 : 17 : 0, or, within a fraction, 11s. each.

Of the lands of the county, the King held twenty-two manors, and, besides the profits arising there-

from, received £50 from the borough of Wilton, and from the county £10 for a hawk, 20s. for a baggage horse, and 100s. and 5 oz. of silver for quit-rents; from the third pennies of Salisbury £6, of Cricklade £5, and Malmesbury £6; and also 60 pounds by weight from the improved rents of the county.

The Earl of Salisbury held no less than thirty-eight manors, besides the income of which, he received, as the sheriff of the county, one hundred and thirty hogs; thirty-two fitches of bacon; two loads and one bushel of wheat; the same quantity of malt; five loads and half a bushel of oats; sixteen measures of honey, or sixteen shillings instead of honey; four hundred and eighty hens; one thousand and six hundred eggs; one hundred cheeses; fifty-two lambs; two hundred and forty fleeces of wool; one hundred and sixty-two acres of corn; and £80 paid him by the collectors of the quit-rents.

The names of the present parishes are, in general, derived from those of the antient manors; but here, as in Hampshire, there are exceptions. The limits of antient manors more frequently differ than coincide; besides, some of the larger manors have, in the course of centuries, become several parishes; as, Downton, Chippenham, and Collingbourn; whilst, on the other hand, several parishes comprise two or more of the antient manors: thus, the parish of Idmiston not only includes the manor so called, but likewise that of Porton; Tisbury, which also includes the manor of Wardour; and Mere, which comprises the antient manors mentioned in the Domesday of Mere, Chaddenwick, Woodlands, and Zeal.

However, some few of the parishes of the county, where there are two or more of the same name, derive their distinctive appellation from the proprietor, mentioned in Domesday, of the manor, but more frequently the prefix or adjunct is that of the patron saint of the church; as, Berwick St. Leonard, Berwick St. James, Orcheston St. Mary, and Orcheston St. George: the exceptions being Fonthill Bishops, from the Bishop of Winchester; Fonthill Giffard, from Berenger Giffard; Bishop Cannings, from the Bishop of Salisbury; Winterbourn Earls, from the Earl of Salisbury; Ashton Giffard, from William Giffard; and a few others.

There is no doubt that Wilton was, at this time, the most important town in the county; but there is no further mention of it than it paid the King £50 per annum, and £10:17:6 to the Abbey of Wilton.

There is no other mention of the town of Sarisberie, or Old Sarum, than that the King received from the third penny £6. The manor was held by the Bishop, and was of considerable extent and value. The site of the present city and close of Salisbury appear to have been the pasture belonging to this manor, stated to have been two miles and a half long, and a mile and a quarter broad.

Of the borough of Malmesbury, it is stated, that the King had in it fifty-one messuages, each of which paid 10*d.* rent; that Walter Hourd paid him £8 for two parts of the borough, and that the borough also paid him 100*s.* There is no other mention of any of the principal towns of the counties, but

as the names of manors, of which those of Calne, Bedwin, Amesbury, Warminster, Chippenham, and Theodulveside (supposed to be Devizes), were required to provide one night's entertainment for the King's household, when he might come into the county.

With respect to the returns of the two counties, as they appear in the Domesday Book, they bear internal evidence that they were prepared by different hands. In that for Hampshire, the reports, as to the value of the several manors, are more explicit than those for Wiltshire; but there is another point in which the former county has a great advantage over the latter; namely, that the manors and estates of Wiltshire are not arranged under their respective hundreds, as in Hampshire and other counties; so that great difficulty arises when such names as Winterbourn, Clive, and Langford occur, of which there were numerous manors; and there are many parishes, so called, to decide which is the particular one mentioned in the Survey. The name of Winterbourn is mentioned twenty-one times; and there are now several parishes of that name in the county; and, not knowing in what hundred the several manors were situated, there is nothing to confirm the belief that any one manor and parish are the same.

In some other particulars there are differences in the two returns; though there is a sufficient agreement to show that the requirements of the Norman Conqueror were efficiently and honestly carried into effect.



Origin of the several Fairs in Hampshire and Wiltshire.

It is a portion of the science of Archæology to connect the past with the present; and, as such, to trace back our modern fairs to their original source, and to offer an explanation why those of these two counties are held on the particular days they are held, is strictly in character.

Fairs which were, formerly, nothing more than large markets, are of very high antiquity. Whilst the nation was in a semi-barbarous state, before internal commerce was established on its present basis, and when the means of communication between town and town were few and difficult, goods and commodities, of all kinds, were chiefly sold at fairs, to which the people resorted periodically, and supplied most of their wants for the ensuing year.

All our present fairs are held under some charter, or by prescription, supposed to take its rise from some ancient grant, of which no record can now be found. When a monastery or hospital was founded, or when a town or village had suffered greatly by fire, it was a

common practice to obtain a charter for a fair, as a means of emolument. Some antiquarians contend that the origin of many fairs is to be attributed to the antient wakes, which were celebrated in the church-yard, on the feast of the saint in whose name the church was dedicated; a custom which was introduced soon after Christianity had obtained a footing in the southern part of the island, about the commencement of the seventh century. Pope Gregory the Great, who sent Augustine, and other missionaries, from Rome, for the conversion of our Saxon ancestors, in writing to Meletius, the first bishop of London, advises that, on the day of the dedication of any church, or the birth-day of holy martyrs whose relics are there placed, that the people should be allowed to make themselves booths of the boughs of trees round about those very churches which had been temples of idols, and, in a religious way, observe a feast; that beasts may be no longer slaughtered, by way of sacrifice to the Devil, but for their own eating, and the glory of God; and that, when they were satisfied, they should return thanks to Him who is the giver of all good things. These wakes, or annual feasts, were attended by large numbers, and drew persons from all the country round; and, by degrees, less devotion and reverence were observed, till, at length, from hawkers and pedlars coming to sell their petty wares, merchants from distant parts made their appearance, and set up stalls and booths in the church-yard, as a good place and opportunity to dispose of their merchandize.

The wake, or fair, was usually held on the anni-

versary, or feast, of the saint, by whose name the church was known; but it was sometimes held on the following Sunday. In the reign of Henry VI. a statute was passed, forbidding the holding of fairs in church-yards; but it was not till the reign of Charles I. that the holding of them on Sundays was made illegal. In the reign of Queen Elizabeth, the holding of fairs on Sundays was not uncommon; otherwise a command, inserted in the Book of Common Prayer, would not have been necessary, to the effect—that, on all fairs and common markets, falling on a Sunday, “there should be no showing of any wares before the service of the church was done.” When a fair was held within the precincts of a cathedral, or monastery, it was not uncommon to oblige every person attending it to take an oath, that he would neither *lie*, *steal*, nor *cheat*, while he continued in the fair.

With respect to the fairs of Hampshire and Wiltshire, some are held under still existing charters, and others by prescription; and it is a question, whether the whole of them were not originally connected with some church or ecclesiastical establishment, as these, hereunder enumerated, unquestionably were.

IN HAMPSHIRE.

St. Giles' Hill.—One of the most antient, and, in former years, by far the most important, in the county, is the one held on St. Giles, near Winchester, on the 12th of September, being the feast of St. Giles, old style. As late as the reign of Henry VIII. a

chapel stood on the hill, which is mentioned by Leland in his Itinerary. "In this suburb [the Soke], there are two parish churches, and, on the top of a hill, on the way to London, is a chapel of St. Giles, *which, at one time, as it appears, was a bigger thing.*" All traces of the chapel are now gone, but there is an enclosed piece of land, of about half an acre, which is still used as a burial ground. Within this ground, probably, stood the chapel, and, at a more distant period, a hospital for cripples. There are two grounds for this supposition: first, that Leland speaks of the chapel having been once a bigger thing, which, probably, means that there were buildings attached to it; and, secondly, that in the suburbs of several large towns, as St. Giles in the Fields, and St. Giles, Cripplegate, London, at Norwich, at York, and at Winton, there were hospitals for cripples, dedicated to St. Giles, who was considered the especial patron of cripples. This saint does not appear to have been known in England previous to the Norman conquest; but, since that period, many churches and hospitals, bearing his name, have been erected. St. Giles was a French saint, not by birth, but by long residence and adoption. It is said that he was born in Greece about the year 715, and, having sold his patrimony, and distributed its produce among the poor, came to France, where he lived several years as a hermit, and subsequently became the superior of a monastic establishment. According to an antient legend, he became the patron of cripples, in consequence of his refusal to be cured of an accidental lameness, lest he

might not otherwise have sufficient means of mortifying himself.

The earliest notice of the fair is, that William the Conqueror granted to his kinsman, Walkelyn, Bishop of Winchester, the right of holding one for a single day, and, as we suppose, towards the support of the newly-founded hospital. William Rufus extended the grant to three, Henry I. to eight, Stephen to fourteen, and Henry II. to sixteen days. During the time this fair lasted, all the shops in Winchester were shut up, and all kinds of business suspended there; and at Southampton, and at all places within seven leagues of the hill, in every direction. On the eve of the feast of St. Giles, the mayor of Winchester gave up the keys of the four city gates, and with them, his authority to a temporary magistrate appointed by the Bishop, and did not receive them back again till the fair was concluded. In the meantime, collectors were appointed at Southampton and Redbridge, and on the roads leading to the hill, to exact the appointed dues on all merchandize brought to the fair, to which resorted merchants, not only from the most remote parts of the kingdom, but from beyond the seas. The fair formed a kind of temporary city, which was entirely mercantile; consisting of whole streets appropriated to the sale of particular commodities, and distinguished by their several names, as the drapery, the pottery, the spicery, the stannary, &c. In the reign of Henry VI. this celebrated mart appeared to be on the decline; the lands appointed for those who brought articles of stannary from Cornwall, not being fully occupied; and, since that period, various causes have reduced the fair to

its present insignificancy: there being less business done here, and being more thinly attended, than, perhaps, any other hill fair in the county. Yet, within the last fifty years, three-fold the business was done at this fair in comparison to what is now done, which is almost entirely confined to horses and cheese; of which but a small number of the former, and a smaller quantity of the latter, are exhibited. As a pleasure fair, it was in considerable repute at the commencement of the present century; and parties would come many miles to it, for the purpose of eating roast pork for the first time; and even now, among many of the inhabitants of Winchester, roast pork is not considered fairly in season till St. Giles' hill fair is come and gone.

Magdalen Hill.—At the distance of a mile eastward from the spot of which the last mentioned fair is held, is Magdalen Hill, or down, on which a fair is held on the second of August, being the feast of St. Mary Magdalen, old style. On the hill, and within a furlong of the fair ground, stood, in antient times, the Hospital of St. Mary Magdalen, founded towards the close of the twelfth century, by Richard de Toclyve, Bishop of Winchester; and, to show the connexion of the establishment and the fair, it is only necessary to add, that the master of this charity, which still exists, though "curtailed in its fair proportions," possesses certain rights in respect to it, but which are not now asserted.

Basingstoke.—The church of this town is dedicated to St. Michael, and one of its fairs is held on the feast of this archangel, Sept. 29th, and another is held

on Whit-Tuesday and Wednesday. Near the town, and close to the railway station, are the ruins of the chapel of the Fraternity of the Holy Ghost, founded at a very early period, and as the last mentioned fair is held within the octave of the feast commemorating the Descent of the Holy Ghost, it is not unfair to infer that the original grant of the fair was in connexion with that foundation.

Alresford.—The church of Old Alresford is dedicated to St. John the Baptist, and a fair is held in that town on the feast day of that Saint, June 24th.

Beaulieu.—The church is dedicated to St. Bartholomew, and on the feast, old style, is held a fair.

Christchurch.—The priory church of Christchurch was originally dedicated to the Holy Trinity, and, on Trinity Monday, is one of the fairs of the town.

Fareham.—The church is dedicated to St. Peter, feast June 29th, on which day the fair is holden.

Fordingbridge.—The church is dedicated to the Virgin Mary, and the fair is held on the morrow of the feast of her Nativity, according to the Roman Calendar, September 9th.

Hartley Row.—This is a hamlet, in the parish of Hartley Wintney, in which, previous to the Reformation, there was a Cistercian monastery, founded in the reign of William the Conqueror, and dedicated to the Blessed Virgin and St. Peter. There were two fairs; one held on February 15th, being the morrow of the feast, old style, of the Purification, and the other the 29th of June, being St. Peter's day.

Havant.—The church is dedicated to St. Faith, feast

October 5th, and on the same, old style, October 17th, is a fair.

Petersfield.—The town derives its name from St. Peter the Apostle, to whom the church is dedicated; and on his feast, old style, July 10th, is one of the fairs; and the other is held on the feast, old style, of his brother, St. Andrew, December 11th.

Ringwood.—The church of this town is also dedicated to St. Peter, and here are two fairs, July 10th, and December 11th.

Romsey.—The Abbey of Romsey bore the name of St. Mary; and, on the feast of the Assumption of the Blessed Virgin, or "Lady Day in Harvest," old style, August 26th, is one of its fairs; another is held on Easter Monday, which, probably, was originally held on the feast of the Annunciation (March 25th), and transferred to this day, because the feast often falls in Lent.

Southampton.—In the parish of St Mary, and near to the mouth of the river Itchen, there was, in antient times, a chapel dedicated to the Holy Trinity, and the site and neighbourhood is still known by the name of Chapel; and here is held a fair on Trinity-Monday, which is known both as Trinity and Chapel fair.

Weyhill.—The parish church of Penton Grafton, or Weyhill, is dedicated to St. Michael, and, on his feast, old style, October 10th, this justly-celebrated mart commences.

Winchester.—Not only, in Catholic times, had individuals, trades, and professions, their peculiar patrons, out of the long catalogue of canonized saints, but such

were also adopted by nations: martial England made choice of St. George, the martyr soldier of Cappadocia; France, St. Denys; and Spain, St. James and St. Lawrence; and these, in their turn, were followed by provinces and cities. Winchester adopted, as its patron saint, its celebrated bishop, St. Swithin. To him, in conjunction with the Apostles Peter and Paul, the cathedral was re-dedicated, and its adjoining monastery was long known as St. Swithin's Priory; and, in honour of his good deeds, and to keep his name in everlasting remembrance, the last royal charter to the city contains a grant to hold a fair on his feast, July 15th, but which, for many years, has not been taken advantage of.

IN WILTSHIRE.

Salisbury.—The first charter granted to this city was by Henry III.; and it confers on the Bishop, as lord of the manor, the right of holding a weekly market, and an annual fair, to commence on the eve of the Assumption of the Virgin, to whom the cathedral was dedicated, and to continue to the octave of the same. This fair is now discontinued, but was held within the precincts of the Cathedral. There is another fair held on the Monday before April 5th, being the feast of the Annunciation, old style.

Amesbury.—The fairs of this place, probably, derive their existence to some antient charter granted to the celebrated Abbey, founded by Queen Elfrida, at the commencement of the tenth century. One of the fairs is held on May 17th, which is the feast, old style,

of the foundress, who, according to a catholic writer, after a career of almost unexampled wickedness,—the murder of her first husband, Athelwold, that she might marry King Edgar, and the murder of her son-in-law, Edward the Martyr, to make room for her own son on the throne of England—became a true convert, founded the Abbey of Wherwell and Amesbury, and became an inmate of the former, where she abandoned herself to the most religious practices of penance: fasting, wearing hair-cloth next to her body, and praying constantly until the end of her life. There are two other fairs, which are on the feasts, old style, of two Anglo-Saxon saints, St. Edmund the King and St. Elgiva.

Britford.—The church is dedicated to St. Peter, and, according to the Roman Calendar, one of the feasts in honour of this apostle, namely, St. Peter in chains, is on the first of August; and on this feast, old style, August 12th, a large sheep fair is held.

Bradford.—The church is dedicated to the Holy Trinity, and a fair is held on Trinity Monday.

Berwick St. Leonard.—A fair is held on the 6th of November, being the feast of the saint.

Calne.—The church is dedicated to St. Mary Magdalen, whose feast is on the 22nd of July, on which day the fair is held.

Chilmark.—The church is dedicated to St. Margaret. There are several St. Margaret's in the calendar; but the one here honoured is, probably, St. Margaret Virgin and Martyr, whose feast is held on the 20th of July; and the fair here is held on the eve of the feast, old style, July 30th.

Chippenham and Collingbourn Ducis.—These churches are dedicated to St. Andrew the Apostle; feast November 30th; fairs on the feast, old style, December the 11th.

Corsham.—The church is dedicated to St. Bartholomew, and the fair is on his feast, old style, Sept. 3rd.

Cricklade.—The church is dedicated to St. Mary, and, on the morrow of the feast of the Nativity of the Virgin, old style, September 20th, a fair is held.

Devizes.—The church is also dedicated to St. Mary, and one of the fairs of this town is on the feast, old style, of the Purification, February 13th; and another fair is held on the 5th of July, being the feast, old style, of St. John the Baptist, by grant to the Hospital of St. John the Baptist, in that town.

Marlborough.—One of the churches of this town is dedicated to St. Peter, and the other to St. Mary; and there is a fair on the feast of St. Peter, old style, July 10th; and another on the feast of the Assumption, old style, August 26th.

Mere.—The church is dedicated to St. Michael, who, in the Roman calendar, has two feasts, May 8th and September 29th; and fairs are held on these feasts, old style, May 17th, and October 10th.

Ramsbury.—The designation of the church is Holy Cross, and a fair is held on one of the feasts, old style, Holy Cross, May 14th.

St. Anne's Hill (near Devizes).—The feast of St. Anne, the mother of the Virgin Mary, is July 26th, and the fair is held on the feast, old style, August 6th.

Steeple Ashton—is another of the Wiltshire churches,

dedicated to the Virgin Mary; and, on the feast, old style, of her Nativity, September 19th, a fair is held.

Swindon.—The dedication of the church of this town is to the Holy Cross, of which there are two feasts in the Roman Calendar; the Invention, or Finding, May 3rd, and the Exaltation, September 14th. The fairs of the town are held on the Monday following, May 12th, and September 11th, which, although not on the feasts, either by the old or new style, are so sufficiently near them, in both instances, to lead us to infer, that they were originally held on the feasts, and that the days of holding them were altered for some local convenience.

Trowbridge.—The church is dedicated to St. James, and, on his feast, old style, is the fair, Aug. 11th.

Whitchbury.—The church is dedicated to St. Leonard, and a fair is held on the 17th of November, being the feast, old style.

Wootton Bassett.—The name of the church is All Saints; and on the morrow of the feast, old style, November 13th, there is a fair.

Warminster.—The church is dedicated to St. Denys, whose feast is on the 22nd of April, on which day is held one of the fairs.

Wilton.—In this town there is a Hospital of St. Giles, founded in the 12th century, to which the original grant of the fair, now held on St. Giles' day, old style, Sept. 12th, was made; though, by a charter granted by Henry VI. it is now held by the corporation.

Other instances might be adduced, but, perhaps,

sufficient has been said, to show why our Hampshire and Wiltshire fairs are held on their particular days, and to connect the past with the present.



On the Suppression Of the Monastic Establishments in Hampshire and Wiltshire.

IN that great ecclesiastical change, which was commenced in the days of "Bluff King Harry," and was consummated in those of Elizabeth, we have reason to be thankful, that England knew no fiery and implacable Reformer, who, in his zeal for "the new learning," and abhorrence of "the antient superstitions," could, by his eloquence, induce his hearers, not merely to mutilate, but to level with the dust, the most beautiful and perfect of the works of man—edifices erected to the honour, and dedicated to the service, of the Most High, in which the people, for centuries, had been wont to assemble, to supplicate the mercies of, and to return thanks to Him, the Giver of every good and perfect gift. But we should remember that if the land, on the southern side of the Tweed, happily escaped the violence which marked its northern side, that its place was, in part, supplied, by the sordid avarice of the harpies, who filled the courts of our "English Blue-beard," and his infant

son. No matter, whether these courtiers still clung to the doctrines of "the eternal city," or read with satisfaction and delight the denunciations of the "Apostle of Wittemburg:" whether they still professed "to believe without doubting," or maintained the right of private judgment; or whether they were mere waiters upon Providence—"all things to all men"—political Vicars of Bray; no matter, how intense their rivalry, and deadly their hate one to each other; no matter, whether Catholic, Protestant, or Trimmer:—on one point they appeared to have been imbued with one common feeling—to obtain as much as each one could of the spoils of the church; and, apparently, little cared if she were sent forth into the world as lightly clad as was my Lady Godiva, when she threaded the streets of Coventry! That those who regarded the Pope, as the foretold Anti-Christ, or, as the representative of the Devil upon earth, and monastic institutions as the nurseries of his imps, should feel no scruples in overturning them, and dividing their spoils, is matter of no surprize; but that those who still adhered to the long-established faith, and who, so far as they could, retarded even the least change, should show themselves eager to obtain a share of that which did not belong to them, though it may not appear strange, constituted as human nature is, reflects no credit upon them. What was their excuse? Was it then, as now, any axiom, "the King can do no wrong?" and that His Majesty having taken to himself the lion's share, had a right to divide the remainder among his faithful and hungry jackals? We can but suppose the royal precedent

quieted their consciences; but be that as it may, there was not, among the courtiers, one who received a larger proportion of the monastic spoils than Wriothesly, Earl of Southampton, the acknowledged head of the Catholic party; and, with truth, it has been said, that "avarice and cupidity are of all religions, or of none."

It is matter of history, that, in the year 1534, Henry VIII. having broken with the Pope, in the matter of Anne Boleyn, was, by his Parliament, declared Supreme Head of the Church of England. Among the opponents, alike to his divorce from Catherine of Arragon, and the separation of England from the Papal see, no body of men had shown a more fearless front, and had rendered themselves more obnoxious to royalty, than the Mendicant orders, especially the Franciscan and Dominican friars. Of all the ecclesiastics of the realm, they were in more complete subordination, and more devoted to the Holy See, and more independent of the state, than any others, whilst, at the same time, they possessed far greater influence among the people. By the rules of their several orders, they could not possess landed, or even private, property; and they depended for support solely on the alms of the faithful, whilst they were the most eloquent and admired preachers of their age. They resisted the allurements of wealth, and treated with contempt the commands of the state touching the spiritual supremacy. Such men could not but be considered as dangerous to the King's pretensions, and therefore their dispersement may be regarded, not merely, as an act of policy, but of necessity. To effect this purpose, a Visitation of all the smaller

monasteries—those of whose annual revenues did not amount to £200—was set on foot, in the year 1536; and the reports of the visitors were such as answered the expectation of those who appointed them; and, *in the same year*, an Act of Parliament was passed, on the alleged ground, that “manifest sin is daily committed in the lesser monasteries, and that all attempts to reform them have proved vain; and, unless such houses be utterly suppressed, and the religious be committed to the *great and more honourable* monasteries, there can be no redress in that behalf; considering also that divers and great solemn monasteries in this realm, wherein, thanks be to God, *religion is well kept and observed*, be destitute of such full number of religious persons as they might and may keep.” By the suppression of these lesser houses, which included seventeen out of the twenty-six monastic institutions in Hampshire, two points were gained—the utter dispersement of the Mendicant orders, whilst one hundred thousand pounds, (probably a million and a half,) of the present value, came immediately into the exchequer, and thirty thousand pounds (probably, half a million, according to our wages and prices) were added to the annual revenue.

The first may have satiated the King’s revenge, but the second only whetted his appetite for more plunder; and scarcely a year was allowed to have passed away, when another Visitation was set on foot, with the obvious intention of obtaining possession of the greater monasteries; and a board of Commissioners was appointed, for the superintendence of the revenues to be obtained, under the title of “The Court of Aug-

mentation of the King's Revenue." Writers, Protestant as well as Catholic, speak in terms of the strongest reprobation of the conduct of the Visitors; but they had their instructions: revenue, not reformation; plunder, not punishment, were their objects. They were to obtain a voluntary surrender of all the monastic institutions throughout the kingdom; and, in fact, they did obtain signatures to this purpose in almost all the monasteries. "Some superiors and communities," says the Antiquary, Dugdale, "were persuaded, on the score of conscience, to give up their property to the King; others were induced by the promises of large pensions; others were intimidated by the threats of being charged with the worst of crimes, &c.; some were sent to prison, and died of the rigours they there experienced. It was a common practice to take away the seals of the Abbeys, and thus prevent the transacting of business. When a superior was not found compliant, he was displaced, on some trifling pretext, and some monk, or other person, who had been previously gained over by the Visitors, was put into the office, for the mere purpose of making the surrender required." Compliance was every thing:—for, whilst the Abbots of Glastonbury, Reading, and Colchester; the Priors of Woburn and Burlington, with numerous monks, were executed within sight of their respective monasteries, nominally, for other offences, but, in reality, for obstinacy in this particular; those superiors, on the other hand, who had been most forward to betray the communities which they ruled, and the property which they held in trust, were

rewarded by pensions proportioned to their dishonesty. The Abbot of Hyde, who not only made a right willing surrender, but prevailed upon the whole of his monks, twenty-one in number, to put their signatures to the deed, was rewarded with the Bishopric of Salisbury; the Abbot and twenty of the monks of Beaulieu, for their ready compliance, received pensions—that of the former, being 100 marks yearly.

What sort of men the Priors of the Cathedral monastery and of Christchurch were, the following letters will show, as well as the spirit with which the Visitors were actuated:—

“ To Cromwell, the King’s Vicegerent.

“ Pleaseth your Lordship to be advertized, that on this Saturday, in the morning, we made an end of the shrine here at Winchester. There was in it no piece of gold, nor one ring, nor true stone, but all great counterfeits. Nevertheless, we think the silver alone will amount to two thousand marks. We have also received into our possession the cross of emerald, the cross, called Jerusalem, another cross of gold, two chalices of gold, with some silver plate, parcel of the portion of the vestry; but the old Prior [Henry Brook], made his plate so thin, that we can diminish none of it, and leave the Prior [John Kingsmill], any thing furnished. We found the Prior, and all the convent, *very conformable*; having *assistants with us* at the opening of our charge to the same:—the mayor, and eight or nine of his best brethren, the Bishop’s chancellor, Mr. Doctor Craiforde, with a good appearance of honest personages besides, who, with one voice,

most heartily gave laud and praise to God, and the King's Majesty, (thanking verily that they do all of His Majesty's godly and most Christian purposé herein as can be devised). We have also this morning, going to our bed-wards, viewed the high-altar, which we mean to bring with us. It will be worth the taking down, and nothing thereof seen, but such a piece of work it is, that we shall not rid it, doing our best, before Monday night or Tuesday morning; which done, we intend, both at Hyde and at St. Mary's, to sweep away all the rotten bones, which be called relics, which we may not omit, lest it should be thought we came more for the *treasure*, than for the avoiding of the abomination of idolatry."

The Prior thus kindly mentioned by the Visitors (William de Kingsmill, otherwise called de Basing), who, according to an antient writer, "partly through fear, and partly through covetousness, being severely threatened on the one hand, and inveigled with fair promises on the other," complied with the royal demand, was repaid for his compliance, by being appointed the first Dean of the Cathedral, under a new foundation.

"To the Lord Cromwell.

"Our humble duties observed into your good Lordship. It may like the same to be advertized, that we have taken the surrender of the late Priory of Christchurch [Twynham], where we found the Prior a *very honest conformable person*, and a house well furnished with jewels and plate, whereof some be meet for the King's Majesty's use; as, a little chalice

of gold, a goodly large cross, double gilt, with the foot garnished with stone and pearl, two goodly basins doubly gilt, having the King's arms well enamelled, a goodly large pix for the sacrament, doubly gilt. And there are other things of silver, right honest, and of good value, as well for the churches' use, as for the table reserved and kept for the King's use. In the church, we found a chapel and monument, prepared by the late mother [Margaret Countess of Salisbury] of Reginald Pole, for her burial, which we have caused to be defaced, and all the arms and badges clearly destroyed. The surveying of the demesnes of this house will be large and varied, and some part thereof twenty miles from the monastery, which we do also survey and measure, which caused us to make a longer stay at this place than we intended. And now we be in journey towards Amesbury, where we shall use like diligence in accomplishing the King's Highness's commission; and when we have done there, we shall further certify your Lordship of our doings. And thus we beseech Almighty J. H. S. long preserve your good Lordship with increase of much honour."

. . . Signed by five Commissioners.

The "very honest conformable person" alluded to, John Draper, suffragan bishop, by the title of Neapolitanus, was well paid for his obsequiousness; a pension of not less than £133 : 6 : 8, at least, £2,000 of the present value of money, being assigned him; in addition to which he was permitted to occupy the house at Sommerford, near Christchurch, called the Prior's

46 SUPPRESSION OF MONASTIC ESTABLISHMENTS:

Lodgings, and part of the manor of Sommerford, which had, till then, served as a grange to the Priory. The canons appear to have been equally conformable, as eighteen received pensions, averaging £6 annually, to each.

The following is an enumeration of the principal Monastic Institutions, in Hampshire and Wiltshire, dissolved by Henry VIII., with their annual value, according to the *Regis Ecclesiasticus*, or King's Book:—

HAMPSHIRE.

	£	s.	d.
The Priory of St. Swithin (Winchester Cathedral)	1507	17	2½
The Monastery of Hyde, without the walls of Winchester	865	18	0½
The Nunnery of St. Mary's, Winchester ..	179	7	2½
St. Elizabeth's College, Winchester	112	17	4½
The Nunnery of Wherwell.....	339	7	7
The Priory of Wintney	43	3	0
The Priory of Southwick	257	4	4½
The Abbey of Titchfield	249	16	3
The Priory of Christchurch (Twynham) ..	312	7	0½
The Priory of Breamore	154	14	1½
The Nunnery of Romsey	393	10	10½
The Priory of Mottisfont	124	3	5
The Abbey of Beaulieu	326	13	4
The Abbey of Netley	100	12	8
The Priory of St. Denys (Portsmouth)	80	11	7
The Abbey of Quarr, I.W.....	134	3	11
The Preceptory of Baddesley	118	16	7
	£5,301	4	6½

WILTSHIRE.

	£	s.	d.
The College of St. Edmund's, Salisbury ..	94	5	0
The Abbey of Amesbury	495	15	2
The Priory of Edoros, or Ivy Church	122	18	6
The Priory of Maiden Bradley	180	10	10½
The Abbey of Kington, alias Kirton	25	9	1½
The Abbey of Stanley	177	0	8
The Abbey of Laycock	168	9	0
The Monastery of Malmesbury	803	17	7½
The Priory of Bradnestoke	212	19	3
The Priory of St. Margaret, Marlborough..	30	9	6
The Priory of the Holy Trinity, at Easton .	42	12	8
The Rectory or Priory of Edyngton	442	9	7½
The Priory of Farley	153	14	2½
The Abbey of Wilton	601	1	1½
	<hr/>		
	£3,551	12	4½

In addition to the above, there were the Mendicant orders, which did not possess any certain income, or landed property, beyond the enclosures of their several convents. Some of these convents appear to have been extensive and valuable, as the Franciscan Friary, at Southampton, was returned as being worth £5 per annum; whilst, at Winchester, the Carmelite convent at only six shillings and eight-pence; those of the Franciscans and Augustines at thirteen and four-pence each; and that of the Dominicans at twenty-shillings.

Besides these, there were, at an earlier period, throughout the kingdom, a number of minor establishments, known as Cells, or Alien Priories, dependent on, and belonging to, different well-endowed Abbeys in France and Normandy. The whole of these were

suppressed in the reign of Henry V. and their several sites, manors, and advowsons, transferred to some English Monastery or College. Thus, in Hampshire, the Priories of Hayling and Carisbrook were transferred to the Abbey of Sheen; those of Andover and Hamel, [now called Hamble], to Winchester College; and those of Ellingham and St. Helen's, I. W. to Eton College. Besides these, there were other monastic establishments, which, from time to time, had been suppressed, and their revenues transferred to other objects; thus, the endowments of Magdalen College, Oxford, founded by William of Waynfleet, Bishop of Winchester, consist, in part, of the revenues and possessions of the antient Priory at Selbourn, which he suppressed. In short, there is scarcely one of our Hospitals, or Colleges, which was founded in Catholic times, whose revenues are not partly derived from the transfer of property from its original destination. Bishop de Blois, when he founded the Hospital of St. Cross, in the twelfth century, conferred upon it the tythes of several of the parishes of his diocese; an example which was followed, three hundred years afterwards, by Cardinal Beaufort, when he enlarged that charity. The Hospitals of St. Nicholas, at Salisbury, and of St. John, at Wilton, founded in the thirteenth century, were also endowed with the tythes of parishes. Nay, even the monasteries themselves derived their revenues from like sources, as is still the case with our Cathedral establishments. Thus, at the time when Catholicity was in its zenith, it was no uncommon thing for a Bishop, or even the State—for the Alien Priories were suppressed by act of Parlia-

ment—to transfer ecclesiastical property from one purpose to another. But it may be justly said that those transfers had always in view, either the promotion of religion, the advancement of knowledge, or the extension of charity, and that, in most instances, they were blended. The former transfers of property, and more especially of then very recent date; the suppression of divers monasteries and churches, with the Pope's permission, by the King's great favorite, Cardinal Wolsey, for the endowment of his princely College at Oxford; may have been urged as precedents, if such were wanting. Precedents they were, but not such as justified the despoiling of the church, and the robbing of the poor, for the gratification of the monarch's revenge and extravagance, and for the enrichment of time-serving and greedy courtiers.

Of the suppressed monastic establishments in Hampshire, that of Winchester Cathedral was re-endowed; but not to the amount of its former value; and, by a return made in 1543, four years after its re-establishment, it appears that the then Dean had a clear annual income of £99 : 13 : 9; the twelve prebendaries had each a clear annual payment of £31 : 6 : 8; and that the twelve minor canons had annually among them £140; and the sub-dean, over and above the rest, £3 : 6 : 8.

The establishment of Salisbury Cathedral, not being monastic, but consisting of secular canons, was not dissolved; but the church was probably visited and robbed of the valuable treasures which we enumerate below, when, as writes Dr. Heylin, Dean of Westminster, in his History of the Reformation, "some profit was thereby raised to the King's exchequer; yet by far

the greatest part of the prey came into other hands ; inasmuch, that many private person's parlours were hung with altar-cloths, their tables and beds covered with copes, . . . and many made carousing cups of the sacred vessels, as once Belshazzar celebrated his drunken feast with the sanctified vessels of the temple. It was a sorry house, and not worth naming, which had not somewhat of this furniture in it. Yet, how contemptible were these trappings, in comparison of those vast sums of money which were made of the jewels, plate, and cloth of tissue."

A copy of the Inventory of the Cathedral Church at Winchester, as it was given in by the Prior and Convent to Cromwell, Secretary of State and the King's Vicar General over all spiritual men.

" OF THE THINGS THAT ARE ABROAD IN THE
CHURCH:—

"The nether part of the high-altar, being of plate of gold, garnished with stones; the front above being of broidering work and pearls, and above that a table of images of silver and gilt, garnished with stones.—Above the altar, a great cross and an image of plate and gold, garnished with stones.—Behind the high-altar, St. Swithin's shrine, being of plate silver and garnished with stones.—In the body of the church [over the entrance to the choir], a great cross and an image of Christ, and Mary, and John, being of plate silver, partly gilt.—A cross of plate silver, with

an image over the iron door, but the two images of Mary and John are but copper gilt.

"IN THE SACRISTY.—*Jewels of gold.*—Five crosses of gold, garnished with precious stones, but one of the five is but plate of gold, fixed upon wood.—One shrine of gold, garnished with precious stones.—One pair of candlesticks of gold.—One little box of gold, with cover, to contain the Holy Sacrament.—Three chalices of gold, and one of them garnished with precious stones.—One little pax of gold.—One little sacring [mass] bell of gold.—Four pontifical bells of gold, with precious stones.—One pectoral cross of gold, partly silver and gilt, set with stones.—Two saints' arms of plate of gold, garnished with stones.—St. Philip's foot, covered with plate of gold and with stones.—A book of the four Evangelists, written all with gold, and the outer side is of plate of gold.

"*Jewels in silver.*—One table of Our Lady, being of silver gilt.—Nine crosses of silver and gilt, and one of crystal.—One and twenty shrines, some all silver and gilt, and some part silver and gilt, and some part silver and part ivory, and some copper and gilt, and some set with precious stones.—Twelve chalices, of silver and gilt.—Four paxes of silver and gilt.—Six casts of candlesticks being of silver and gilt.—One candlestick of silver, belonging to St. Swithin's shrine.—Six pair of cruets of silver.—Seven censers of silver and gilt.—Two salvers, one of silver and gilt, and the other only of silver.—Three pair of basins of silver and gilt.—Two ewers, one of them silver and gilt, and the other only silver.—Six images of silver

and gilt.—One and thirty collars, six of them garnished with plate of silver and gilt and stones, the residue of brodering work and pearls.—Six pectoral crosses of silver and gilt, garnished with stones.—Three pastoral staves of silver and gilt.—One pastoral staff of an unicorn's horn.—Three standing mitres of silver and gilt, garnished with pearls and precious stones.—Ten mitres, garnished with pearls and stones, after the old fashion.—One rector's staff of an unicorn's horn.—Four processional staves of plates of silver.—Four sacring bells of silver and gilt.—Nine pixes of crystal, partly garnished with silver and gilt.—Seven tables with relics fixed in them, and four of them of plate of silver and gilt, and the three others of copper and gilt.—Five saints' heads and four of them of plate of silver and gilt, and the other painted.—Three saints' arms—two of them covered with plate of silver and gilt, and the third is painted.—Seven books, the outer parts of them being plates of silver and gilt.—One book of King Henry VII.'s foundation, covered with velvet, and garnished with bosses of silver and gilt.

“*Copes, &c.*—One cope of needle-work, wrought with gold and pearls.—One chausable, two tunicles, and the apparel of the albes, of the same work of my Lord Cardinal Beaufort's gift.—Eight and twenty other copes, of divers works and colours.—Forty-two copes of tissue—the one half of them blue, and the other red.—Twenty copes of red cloth of gold, wrought with corners.—Eight white copes, four of them of white velvet and the other four of white damask, brodered with white and red roses.—Twenty-eight copes of white cloth of gold woven with copper gold.—Nine and twenty copes

of blue silk, woven with rays of gold.—Thirty other copes, of divers colours and works, and many of them perished.—Eleven principal chausibles, [mass vestments], with tunicles of divers sorts and suits.—Six and thirty old chausibles, of divers colours and works, and been commonly used, and some of them perished.—Fourteen stoles of needlework.

“Hangings for the Altars.—Eight divers hangings for the high-altar, some of them precious, and some of them of less value.—One and twenty hangings for the altars of the church.

“Vestments, Albes, &c.—Twelve albes of silk.—Linen albes, three hundred and twenty-six.—Vestments belonging to the altars and chantries, of divers values and works, to the number of twenty-six.—Corporal cases and Corporals, thirty-six.—Altar cloths of drapery and linen, twenty-one.—Mass books, thirteen.

“OUR LADY’S CHAPEL.—Five little shrines of copper and gilt.—Three chalices of silver and gilt.—Two pixes, one of silver and gilt, and the other of silver.—Two pair of beads of silver and gilt, being of ten stones a piece.—Three chausibles of divers suits.—Two copes of silk.—Thirteen albes, three of them of white silk.—Three covers for the three altars of silk, garnished with plate of silver and gilt, and with stones.—Four altar cloths of linen.—Two altar covers of silk.

“THE PRIOR’S HOUSE.—Six salts, with three covers, of silver and gilt.—Six spoons of silver and gilt.—Five and twenty other spoons of silver.—Three standing cups; one plain and the other two ribbed, with their covers of silver and gilt.—Seven bowls of silver

and gilt, with one cover.—Six silver cups, with one cover.—Four nuts [probably, mounted cocoa nuts], with three covers.—Two masers with one cover.—Two silver basins with their ewers.—Two gallon pots of silver and gilt, to serve *Peter and Paul*.—Two silver pots.—Two chalices silver and gilt.

“SUB-PRIOR’S HOUSE.—Two salts of silver and gilt with a cover.—One little salt of silver with a cover.—Three silver pieces.—Eighteen silver spoons.—The old maser, much used.

“THE HORDAR’S HOUSE.—Two salts of silver and gilt with a cover.—One standing nut with a cover.—Three silver pieces.—Eighteen silver spoons.—Three old masers, much used.

“THE BRETHREN.—One standing cup of mother of pearl, the foot and cover being of silver gilt.—Two great bowls of silver.—One standing cup of silver and gilt, with cover.—One standing maser with a cover of wood.—Three great bowls of wood with bonds of silver and gilt.—Seven and thirty silver spoons of divers fashions.—Four old masers, much used.

An Abridgment of the Register and Inventory of the Jewels and Riches belonging to the Cathedral Church of Sarum, made by Master Thomas Robertson, Treasurer of the same Church, in the year 1536.

“*Images*.—An image of God the Father, with Our Saviour young, of silver and gilt, with gold ornaments and red stones, weighing 74 ounces.—Another of Our Lady, silver and gilt, with precious stones, weighing

50 ounces.—Another great and fair image of Our Lady, sitting in a chair; on her head is a crown of silver, set about with stones and pearls, and, about her neck, a droiche depending thereby, and, in her hand, a sceptre; her child sits in her lap, and a cross in his hands, with large stones, very costly, and fair to look upon.—Relics of St. Catherine, in a head of silver, standing upon a pedestal.—A great image of St. Osmund, all of silver and gilt, ornamented with stones of divers colours, and weighing eighty-three ounces.—*An arm of St. Thomas of Becket* in a casket, and some other holy relics.—A head of a staff, copper and gilt.—A head, ornamented with stones, silver and gilt.—Another, with pearls and other stones, having an image of St. John the Baptist, weighing forty-two ounces.—Two staves, covered with silver and gilt, having an image of our Lady, and a priest kneeling, with this inscription, "*Ora pro nobis*," with six buttresses and six windows in the midst,—and staves of wood, with branches of vines, in plates of silver, upon them.

"*Chests with Relics*.—A fair chest, curiously and cleanly made, covered with cloth of gold, with shields of noblemen set in pearls, with lock, hinges, and key, silver and gilt.—A fair chest, painted and gilded, with precious stones and knops of glass, brodered with coral.—Three other chests, very fair, and ornamented with precious stones, with hinges of silver and gilt.—One chest, containing relics of the *eleven thousand Virgins*.—Four chests, covered with blue cloth, and ornamented with arms, containing ten corporals [linen used at the mass] and divers relics, of Cyprus wood.—Five corporal cases, contained in a chest painted.—Also divers chests, some with clasps and keys, and others having none;

some covered with cloth of blue and silver, and others ornamented with ivory, and hinges, and locks.

“*Pixes* [for the exposition of the Host].—A pix of ivory, bound above and beneath, with silver and gilt, having a squared steeple of the top, with a ring and a rose, and an escutcheon on the bottom, having within a case of cloth of gold, with I. H. S. on every side, set with pearls.—A round pix of crystal, ornamented with silver and gilt, containing the relics of St. Damasus, and divers saints, weighing eight ounces.—A round pix, silver and gilt, weighing eighteen ounces.—Another of ivory, bound with copper, containing *the chain wherewith St. Catherine bound the Devil*.—Divers pixes of ivory, with clasps and without them, of silver, and many holy relics.

“*Crosses*.—A double cross flory of gold and silver, standing upon four lions, and *has part of our Saviour's cross*, with plates of gold, and many stones of divers colours, and pearls.—A cross, containing *a piece of that of St. Andrew*, and divers relics, with some of the *precious hair of St. Peter* round in the head; stands upon a foot, with six stones, red and blue.—A silver crucifix, having two inches long of the *Holy Cross*: There are the four Evangelists engraven, and a man kneeling, with a chalice in his hand, the whole weighing $59\frac{1}{2}$ ounces.—A little cross, curiously ornamented with relics of St. Michabei, St. George, and Innocents: it is like a quatrefoil.—A great cross, silver and gilt, with images on the crucifix of Mary and John, and having the four Evangelists at the corners; the foot has a base with six images; the Coronation and Salutation of our Lady, St. George and St. Hugh; the whole weighing one hundred and

eighty ounces.—A cross, with Abraham offering up his son Isaac, and a lamb behind him; and, on the left, the images of Abel and Cain; weighing $63\frac{1}{2}$ ounces.

“*Chalices*.—A chalice of silver and gilt, with a paten chased at the foot, and two spoons; the whole weighing twenty-eight ounces.—One great chalice silver and gilt, with paten; weighing seventy-six ounces:—A chalice, silver and gilt, with a paten.—Eight smaller chalices, some curiously wrought; weighing ninety-four ounces.

“*Shrines*.—A shrine, silver and gilt, with four pillars and a steeple, having one joint of St. Lawrence, and another of St. Simon; weighing forty-eight ounces.—A shrine of crystal standing upon four pillars, with a steeple at the height of the covering, ornamented with red stones, and a round beryl at the other end for holy relics.—One great shrine, silver and gilt, with one cross aisle, and a steeple in the middle, with a cross at the top, with twenty pinnacles, and the image of Our Lady at one end, and of St. Martin at the other; weighing 503 ounces.

“*Candlesticks*.—A candlestick, silver and gilt, with divers images, standing on a great foot, with four towers, with a pike of silver in each of them.—Eight great and fair candlesticks of gold, standing on bases, pierced through like windows, and curiously ornamented with divers workings and chasings to each of them; weighing 642 ounces.—Two candlesticks silver gilt.—Four smaller ones, with curious jewels and precious stones, and one of silver.

“*Phials*.—One phial of crystal, standing upon four feet, silver and gilt, having a pinnacle in the height,

containing divers relics.—One phial, long, ornamented with silver, containing a knob of beryl in the height, standing on four feet, and containing *a tooth of St. Macarius*.—Three phials, silver and gilt, with four feet each, like a bird, ornamented with blue stones and beryls, and contain *a jaw bone of St. Stephen, proto-martyr, and a finger of St. Agnes*.

“*Tabernacles with Relics*.—A tabernacle standing upon four feet, with two leaves, with an image of Our Lady in the middle, and the Salutation of her on one leaf, and her Nativity on the other.—A tabernacle of ivory, with two leaves, hinges and locks of silver, containing the Coronation of Our Lady.—Two tabernacles of wood, ornamented with silver, with the *breast bone of St. Eugenius*, and divers precious relics.

“*Vessels with Relics*.—A vessel of crystal, with a foot and covering of silver, containing *a toe of St. Mary Magdalen*.—Another vessel of crystal, ornamented in the foot and covering, silver gilt, with one cross in the height of blue stones, containing *a tooth of St. Anne*.

“*Censers*.—Two pair of censers, silver and gilt, of embossed work, with four chains of silver, and each of them a boss with two rings, having six windows and six pinnacles, weighing forty-two ounces.—Six pair of censers.—Four pair of censers, with leopards' heads, with windows, pinnacles, and chains.—Two pair of censers, with leopards' heads, chains, and bosses.

“*Vessels for Chrism*.—A chrismatory, silver and gilt, with four images and four buttresses, and two crosses and a crest.—Three ditto, curiously enamelled, and two others.

“*Chausibles, Copes, &c.*—A cope of white cloth of gold, with an orphery of blue velvet, bordered with

images and tabernacles of gold, having, in the morse, a lamb of silver, and, in the hood, the image of Our Saviour.—Ten chausibles of white cloth of gold, with leaves and hearts of gold; others of damask and flowers of gold, with divers albes and tunicles.—Six copes of satin, ornamented in various ways, having, in the morse, red and white roses of pearls.—Six copes of white velvet, with griffins and crowns of gold, with orpherys of divers images, having, in the morse, the Salutation of Our Lady, and the Coronation of Our Lady, in the back.—Four chausibles of red cloth of gold, with orpherys before and behind, set with pearls, and plates of gold enamelled; having two albes and one stole.—Two chausibles of red silk, embroidered with falcons and leopards of gold, with two tunicles, and three albes, and divers stoles and fannons.—Seven copes of red velvet, embroidered with images of archangels, and also kings and prophets.—Four copes of red velvet, embroidered with stars of gold, and, in the hood, the image of Our Lady.—Sixteen copes, ornamented with lions, ostriches, trefoils, fleur de luces, and divers arms.

“*Mitres*.—Four mitres, garnished with stones in curious ways.—Seven other mitres, garnished, and not so good as the rest.

“*Basins*.—Four basins, chased in the midst, with falcons of gold.—A vat of silver for holy water; also a saucer, a square sconce of silver, bordered with divers stones above and under, two phials of silver, and a calefactory, silver and gilt.—Three basins, silver and gilt, chased with nine double roses in the circuit of one great rose.

“*Garlands*.—A garland of silver and gilt, set about with stones of divers colours, and a case set

with pearls.—Four other garlands ornamented with stones, and set upon red velvet.

“Cloths of the Altars.—A red cloth of gold, with falcons of gold and a frontlet of the same saint.—A purple cloth, with an image of the crucifix, Mary and John, and other images of gold, having, at each end, two white leopards and two dragons facing them, as going to engage; their tongues done in the most curious ways.—A cloth of purple and gold, with some white, and the image of our Lady and St Michael slaying devils; his sword is of gold; there is also hell, and the flames, and the holy saint driving Satan into it.—A white cloth of gold, with Our Lady and her Son represented in the clouds, and eight angels in a circle round them.—A costly cloth of gold, for the high-altar, for principal feasts, with images of the Trinity, Our Lady, the four Evangelists, the Patriarchs and Prophets, with divers scriptures.—A cloth, white, with trefoils, having the Salutation and Coronation of Our Lady, in a red circle, and a frontlet of the same, with two cloths of diaper.—A white cloth damask, broidered with flowers of gold, having an image of the Assumption of Our Lady, and divers others.—A blue velvet cloth, with images of souls coming out of Purgatory, on All Souls’ Day.—Two cloths of red velvet, embroidered with Catherine wheels, with a frontlet of the same work.—Two cloths of purple colour, with beasts and birds, also branches and leaves, and swans of gold.

“Morses.—Four morses of copper and gilt, enamelled, with images, and fleur de luces.—A morse, silver and gilt, and plated upon wood, like a quatrefoil.—Two morses with an image of God the Father in the midst, embracing the Virgin Mary; on one side is Our

Saviour, and St. Peter attending him.—Four morses, silver and gilt, with hinges and branches of vines; a large stone, like a man's eye, is in one leaf, and there is Eve, eating the apple, in another leaf; having sixty-eight stones of divers colours.—A morse of silver and gilt, having the four Evangelists with a King, richly attired, and four angels.

“*Books of the Evangelists.*—A text after John, gilt with gold, and having precious stones, and the relics of divers saints.—A text after Matthew, having images of St. Joseph, and Our Lady, and Our Saviour, all on a bed of straw; and, in every corner, an image of an apostle.—A text after Mark, covered with a plate of silver, having a crucifix, and Mary and John, and two angels, &c.—The texts of Lent and Passion.

“*Green Chausibles and Copes.*—A cope of green cloth of gold, with a goodly orphery.—A chausible of green cloth of gold, with an orphery of needle-work, and images of a crucifix, and Mary and John.—A cope of the same suit, with a precious orphery, with images in the tabernacles, and, in the morse, God Almighty coming down to the blessed Virgin, who lies asleep.—Another cope of green cloth of gold, with images of angels and Jesse; the morse a face of mother of pearl, with the Coronation of Our Lady in the hood.—Four chausibles of green cloth of gold, with two tunicles of one suit, with trees and birds of gold, with three albes of divers sorts.”



The Archaeological Visits to Winchester.

IN the months of August and September, 1845, the civil and ecclesiastical capital of Hampshire, and, in the Anglo-Saxon times, the metropolis of England, was honoured, by having held within its walls, the Second Annual Congress of both the Archæological Association, and the Archæological Institute; the first, under the presidency of the Lord Albert Conyngham, and the other under that of the Marquis of Northampton. The antient importance of the city, and its interesting remains, were thus early recognized by two distinguished societies, who seek a thorough knowledge and acquaintance with the past; who wish to test the truth of history, and to illustrate the customs, manners, and fashions of the early and middle ages; and who, not content to take things upon trust, and to yield a too ready credence to that which has been written, seek only "to have a reason for the faith that is in them."

In this instance, as in others, we shall confine our notices to discoveries made in, and of papers read rela-

ting to, our own locality, both by the Association and the Institute.

The Congress of the former commenced on Monday, the 4th of August; and the following day was devoted to the opening of the barrows on Twyford and Chilcomb downs; but the researches were unsuccessful—the greater portion of the barrows having been previously disturbed. Yet the labours of the Association, even here, were not unsatisfactory, inasmuch, as the excavations on St. Catherine's hill, brought to light the foundation of an antient chapel, which once crowned its summit, and which is mentioned by Leland in his Itinerary.

With respect to Roman remains, both Societies were somewhat more fortunate. During the stay of the Association, a considerable quantity of tessalated pavement was found in two houses situated at a considerable distance from each other; tending to confirm the statements of Milner, and other more antient writers, that Winchester was a place of considerable importance during the Roman supremacy in Britain. A paper on the Roman Remains at Clausentum, now Bitterne, was prepared and read by C. Roach Smith, Esq. the indefatigable Secretary of the Association, and on the War of Vespasian against the Belgæ, the antient inhabitants of Hampshire and Wiltshire, by the Rev. Beale Post; and, at the meeting of the Institute, C. H. Hartshorne, Esq. furnished a paper on Portchester Castle, showing that the towers and outward walls are essentially Roman, though extensive alterations, had been made in, and additions to them, during the course of nearly two thousand years.

On the subject of Roman Roads, both Societies had a paper; that of the Association being furnished by the late Henry Hatcher, Esq. of Salisbury, entitled, "On the Roman Roads and stations in Hampshire;" and that of the Institute, by the late Rev. Dr. Ingram, President of Trinity College, Oxford, entitled, "A Sketch of the Roman Road, from Winchester by Old Sarum, to several important stations on the 'Severn Sea;'" of which we give that of Mr. Hatcher in full:—

"In addition to the Roman roads mentioned in the Itineraries, others have been traced intersecting the county in various directions. *Venta Belgarum* [Winchester], under the Roman government, occupied the rank of a stipendiary town, and stood on the same footing as *Caerwent*, in Monmouthshire; *Castor*, near Norwich; and *Cantiopolis*, Canterbury. From Winchester diverged military ways, connecting it with the stations of Old Sarum, Bath, Cirencester, Silchester, Portchester, and Clausentum. The road to Old Sarum left the west-gate of Winchester, passed over Pitt Down, passed the Test at Horsebridge, near Houghton, and proceeded by Buccolt farm, where, at the distance of eleven measured miles, the site of the Roman post of *Brige* has been discovered. The spot displays no traces of fortification, though pottery, and other marks of Roman occupation, have been found. From Buccolt farm, the road proceeded to Noad's wood, crossed the county boundary, and, under the name of the Devil's Causeway, traversed Middle Winterslow, and, finally, passed over Winterbourn down, and reached the east-gate of Old Sarum. The next road leads from Winchester to *Curretio* [Marlborough], and thence to

Aqualis Sulis [Bath]. It quits Winchester at the north-gate, and forms the foundation of the modern road to Andover for about six miles; and then, after passing the modern road from Basingstoke to Stockbridge, it proceeds through Harewood forest, and, leaving Andover about a mile to the east, is traversed by the great western road to London. At the distance of thirteen miles, it cuts the Portway from Old Sarum; and near the point of intersection is Tinkley farm, where the appearance of Roman remains induced Sir Richard Hoare to place the Itinerary post of *Vindomis*; and from thence the road is carried on by Folly farm, near Marlborough, to the undoubted site of *Curretio*, and thence to Bath. The road from Winchester to Silchester passed through the northern gate of the city, and, probably, formed the foundation of the modern turnpike road as far as Popham Lane, and thence to Silchester, passing by the two Sherbournes. The road from Winchester to Portchester—the *Portus Magnus* of the Itineraries—appears to have taken the direction of Wickham by a place called Cold Harbour. The road to *Clausentum* passed by St. Cross, and went about a quarter of a mile to the west of Otterbourn, and then on to Chandler's ford; passed by the east of North Stoneham church [*ad Lapidem* of the Itineraries], and from thence, crossing the Itchen, to the north gate of *Clausentum*. Silchester has occasioned a greater variety of opinion than almost any other place; although, from its position, the roads which converged upon it, and the remains of antiquity which still exist, there would appear little difficulty in assigning it the appellation it ought to bear. Taking for granted, that Silchester was the site

of the antient *Calleva*, it was connected with London by a road which a few years since was visible on Bagshot heath. The Portway issued from Silchester with the road to Winchester, from which it branched off after a short distance. It then ran in the track of a lane, in a straight course to Tadley, and skirted Ewhurst wood; it passed to the left of Hannington, and crossed the road from Whitchurch to Newbury, leaving Egbury a short distance to the right, traversed the villages of St. Mary Bourn and Monxton, ran under the hill, then crowned by Quarley camp, and then through Porton, in the parish of Idmiston, to the east-gate of Old Sarum. From Portchester there was a road to Clausentum, and another to Chichester, by a way which, in a great degree, serves the foundation of the turnpike-road to that city. The first of these passed by Curbridge, and to the north of Bursledon mill, and then across Ridgeway Common to *Clausentum*.—From this place another road issued, in a north-westerly direction, which, having crossed the Southampton and Romsey turnpike-road, near the Horn's public house, and passing the Test, near Nursling Mill, then took a direction passing near Thachbury, where a fragment recently existed, pointing towards Ringwood one way, and to Nursling on the other. From this ran a branch south-easterly, in the line of the present road from Eling to Beaulieu, and is indicated in the county maps under the name of the Roman Road. After passing the Beaulieu direction-post, it bent a little more to the east, towards the enclosure, or Little Holbury. It may again be seen, highly ridged and perfect, in a meadow beyond Great Holbury, and appears to have been continued to Leap. Thence,

according to Sir Richard Worsley, a communication was maintained with the Isle of Wight across the Channel, into which a hard gravelly beach extends for some distance. The course of the road in the island is indicated by the name of Rue Street. It has been traced from St. Austin's Gate to the west of Carisbrook Castle, and so on by Sheat, to the southern shore."

Descending to the Saxon period, Mr. John Dennett, of Carisbrook, gave a description of the various barrows he had opened in the Isle of Wight—and furnished a paper "On the Antient Hill Burials in that Island;" in which he gave his memoranda of the discoveries made by himself during the course of thirty years. Some of the barrows which he had opened, he considered were Saxon, and others Danish; and his investigations satisfied him of the correctness of the statement of the Venerable Bede, that the Isle of Wight, as well as Kent and Sussex, was conquered by the Jutes during what is called the Saxon invasion of Britain.

Approaching nearer to our own time, we had additional illustrations of the history and antiquities of the County, which, for the convenience of ourselves and readers, we have ranged under different heads.

THE MUNICIPAL ARCHIVES OF WINCHESTER AND SOUTHAMPTON.—We are indebted to both Societies for papers on the antient muniments of these towns, reflecting much light on the customs, domestic life, and municipal government, not only of these places, but of the country, during the middle ages—documents which, but for the visits of the Archæologist, would have remained in their respective dusty hiding places, instead

of affording information to the antiquarian, and amusement, if not instruction, to the general reader.

Two papers were read by T. Wright, Esq. Secretary to the Association and one of its founders, which contained, with other curious particulars, the details of the receipts and expenditure of these Corporations at an early date, plainly proving that civic feasts were more frequent, and that the tables groaned beneath a greater profusion of good things of this world in the fourteenth and fifteenth than in the eighteenth and nineteenth centuries. We also learn, from one of this gentleman's papers, that so far back as the reign of Henry VI. a bye-law was passed by the Corporation of Winchester for the suppression of Sunday trading, and also other particulars in relation to Southampton during the French wars of Edward III. and Henry V. which may, by investigation, throw additional information, and confirm or disprove the statements of our historical writers. A paper read by Mr. Vaux, of the Institute, contained a number of extracts from the books of the Corporation of Southampton, and such as cannot but be acceptable to those who feel an interest in the preservation of antient rights and privileges. Our modern Corporators may take a lesson set them by their predecessors of the middle ages, who made no play-game, nor were content with simply denouncing what they considered as nuisances and encroachments, but went to work, in right earnest, to abate the former, and to resist the latter.

THE ANTIENT MINTS OF WINCHESTER.—There were two papers on this subject; the one by I. Y. Aker-

man, Esq. of the Association, and the other by Edward Hawkins, Esq. of the Institute. From them we learn that, in the Anglo-Saxon times, the Winchester Mint was the third in importance in the kingdom; as, by the laws of King Athelstan, (925-940), it was ordained that there should be in Canterbury seven moneyers, in Rochester three, in London eight, and in Winchester six. In the reign of Henry I. the number was reduced to five; and that was still further diminished till the reign of Henry III. when the coinage of money was confined to London, Canterbury, and York. From the paper of Mr. Hawkins, we glean the following curious particulars:—that, in the twenty-fifth of the reign of Henry I. Winchester was the place where all the moneyers of England were summoned to appear, that the frauds which had been committed in debasing the coin might be investigated; and the result disclosed a very general system of fraud, and the punishment of the mutilation of the person, and loss of the right hand, was inflicted upon every one of these officers except three; but to the honour of Winchester it is to be recorded that the three whose integrity was established, were all moneyers attached to the mint of that city.

WINCHESTER CATHEDRAL.—On this subject the Association and the Institute appeared solicitous to out-do each other by the respective illustrations of this venerable pile, through their selected champions, E. Cresy, Esq., of South Darenth, Kent, and the Rev. Professor Willis.

Mr. Cresy, in his paper, contends that the Cathedral is essentially a Saxon pile, though greatly altered and

changed in its appearance by later architects; whilst Professor Willis, on the contrary, maintains that no portion of the Church is anterior to the Norman Conquest. They both differ from Dr. Milner, who states that the crypts are the work of Bishop Ethelwold, who filled the See of Winchester at the close of the tenth century; but that the transepts, tower, and nave, were erected by Bishop Walkelyn, in the reign of the Conqueror: and whose statement or theory, therefore, stands between those of these two distinguished archæologists. Mr. Cresy commences his paper by observing that the numerous cathedrals and churches built of stone throughout England, from the period of the arrival of St. Augustine, A.D. 596 to the Conquest, are so well attested, that we cannot believe the whole to have been swept away before the eleventh century, and have not a vestige remaining; that the style which had for its peculiar character simplicity, and Roman construction for its model, cannot wholly have disappeared, while so many buildings, which served the Saxons for imitation, remained scattered over the greater part of Europe. The fantastic character found in the sculpture, and sparingly introduced into the capitals, and over the entrances of their buildings, and which materially differs from the Norman, agrees precisely with the embellishments in the Anglo-Saxon manuscripts which have come down to us; that an eastern or Byzantine invention pervades the design, as well as the execution, of works of art at this period, and that there is no good reason for supposing they did not accompany St. Augustine.

He then proceeds to point out his reasons for his

firm belief that the older parts of Winchester Cathedral are of Saxon construction, and the work of Bishop Ethelwold, not only from the fact, that there existed in the Saxon times cathedrals and abbey-churches erected of stone, and possessing not only crypts, but walls of immense height and length, supported by columns of varied forms, which churches were divided into three stories, and surrounded by chapels, and had spiral staircases, which allowed persons to pass above and below to every part, as testified by a Norman writer of the Saxon church at Hexham, and strictly applicable to Winchester Cathedral; but that in the western and principal portion of the crypt, although the ground has accumulated nearly to a level with the capitals of the columns which support it, enough of them is seen to prove that two of them, at least, to be the work of a time prior to the construction of the great central Norman tower, and that where this tower has its foundation, it is evident that the columns have been cut away for its introduction, and afterwards made good; and that in the western aisle, the junction of the Norman and Saxon work is very evident, as is the difference of the character of the masonry at the two periods. The transepts, where attached to the tower, show, in part, that they have been re-constructed, and that additional strength was given to the piers when that was done. Mr. Cresy alludes to the symmetry and order of the setting out of these piers, and to the thorough knowledge of geometry shown to have been possessed by Bishop Ethelwold, and that its application was of the most extraordinary kind for that period, when, as it is supposed, the science was nearly forgotten. In

that adopted we have the genius of those principles which have succeeded, and of which we admire in styles of later date, showing all the skill in construction that can be demanded of an architect for any age, and more than is usually found; and presents a perfect adaptation of every member of the pier to some useful purpose.

He was satisfied that the Cathedral was entirely rebuilt in a substantial manner, by the above-mentioned prelate, of which not only the crypt and transepts exhibit the style in which they were erected, but that the nave and its aisles were also his work, since altered and encased by the celebrated William of Wykeham. The tower is unquestionably the work of Walkelyn, the first Norman prelate that filled the see of Winchester, and it abounds, both exteriorly and interiorly, with the zigzag ornament so common in all Norman buildings, but of which no particle is to be seen in the original parts of the transepts and crypts. That the tower was erected to agree with the church as it then stood, is shown by its shape not being a perfect square, being fifty feet by forty-eight feet, which perfectly agrees with the respective breadth of the transepts and nave. It was the supposition of Dr. Milner, the late Mr. Carter (the great champion of Gothic Architecture), and Mr. Britton—authorities to whose opinion he paid due deference—that the transepts were erected by Walkelyn; but, after studying the subject for more than thirty years, and thoroughly investigating the point, he could entertain no doubt that the transepts were of Saxon erection, in which belief he was supported by Sir Christopher Wren, Dr. Nott, and Mr. Garbett. The parts

of the transepts immediately connected with the tower, show, by the superior masonry, how far the Norman workmanship extend into them.

Professor Willis, on the other hand, repudiates the idea that any portion of the Saxon church of Bishop Ethelwold remains, and asserts that the church was entirely pulled down and rebuilt by Walkelyn, on a different site; founding his belief on the following extract from an antient manuscript, "Annals of the Church of Winchester."—"In the year 1093, in the presence of nearly all the Bishops and Abbots of England, the Monks removed the Old Church to the new one with great rejoicing and glory, on the sixth ides of April, [April 8]; and, on the Feast of St. Swithin, they made a procession from the Old Church to the New Church, and brought from thence the shrine of St. Swithin, which they placed, with all honour, in the New Church; and, on the following day, the Bishop's men first began to pull down the Old Church, and it was all pulled down in that year, except one apse and the great altar." Now, if a literal interpretation be given to this extract, the theory of Mr. Cresy—that the Cathedral is essentially Saxon—and that of Dr. Milner, that the crypt is the work of Bishop Ethelwold—are completely overturned. But it is doubtful whether such an interpretation should be given, and whether the word Church, in this instance, means more than that portion of it more immediately devoted to divine worship, namely, the choir; and that the shrine of St. Swithin was removed from the old Saxon choir at the eastern extremity of the Church, to the new Norman choir,

under the central tower; and the pulling down of the Old Church, the mere dismantling of the disused choir. Professor Willis, however, considers the account given so clear, that he cannot doubt its correctness; but acknowledges that two other antient writers, Rudborne, a monk of Winchester Cathedral, and John of Exeter, another ecclesiastic, in their notices of this Church, speak of no other work of Walkelyn but the tower and its piers. But to proceed with the Professor's theory—that the transepts, of a rude and plain Norman, manifest themselves at first sight as the oldest part of the edifice, and a central tower, also Norman, standing upon four piers of great and unusual magnitude, of singularly close-jointed masonry :—a superficial examination of which is sufficient to show that it is of subsequent workmanship to the transepts. The argument (in favour of the transepts being Saxon) from rudeness of workmanship, is best answered by comparing the transepts of Winchester with Norman buildings, erected in places where no Saxon Cathedral stood before. Thus the masonry of these transepts is not more rude in its tooling and the width of its joints than that of Norwich Cathedral, which see was removed from Thetford after the Conquest; and, again, the architecture in design, as well as roughness of workmanship of Winchester transept, is nearly identical, even in dimensions, with that of Ely transept, as they would naturally be, as the work of the brothers, Walkelyn and Simeon; the latter having been, for some years, Prior of the Cathedral Monastery. That many of the Saxon Churches were erected of stone, and with plans of great complexity, with crypts,

triforia, clear stories, central towers, and other parts, resembling, in arrangement, the Norman Churches, can hardly be doubted, from the descriptions that have been presented to us. But that in dimensions and decoration they at all equalled the Churches of their successors, is wholly improbable. That the plan of the present crypt is in perfect accordance with that of Norman Churches in general, and the identity of the work of the crypt with that of the transept may be shown by a peculiar abacus which is used in the crypt, and also in the column, which stands at each end of each transept; that a central tower was erected by Walkelyn, which fell down in 1114, and that it was replaced by the present tower, which, with the portions of the transepts adjoining, were rebuilt with greater care, which accounts for the singularly good masonry of this portion of the Church; and that there can be no doubt that the tower-piers, which are larger than any others in England, were erected under the influence of the panic caused by the fall of the tower; and that, having no certain principles to guide them in determining the necessary dimensions for strength, the builders contented themselves with making the piers as large as the place would admit, sacrificing beauty and fitness to necessity, which is the history of all constructions; and that it is a great mistake to suppose that the architects of old were governed by scientific purposes, whilst it was only practice and experience that taught them the necessary proportions.

Such are the theories of two distinguished archaeologists, on the subject of the date of the older parts of this venerable Cathedral: we will not presume to offer

an opinion upon it; for "who shall decide when doctors disagree?" or whether the historian of Winchester, Dr. Milner, approaches nearer the truth than either. The question is still at issue, and so, in all probability, it will long remain. It offers "ample room and verge enough" for inquiry; and—perchance—patient investigation may satisfactorily solve the question.

THE COUNTY HALL AND KING ARTHUR'S ROUND TABLE.—The County authorities, the citizens of Winchester, and the inhabitants of Hampshire in general, are indebted to the learned Recorder of Southampton, E. Smirke, Esq. for a truly interesting paper on their antient and venerable seat of justice; and for the correction of an error, which had long past current, and was generally believed, that this Hall was originally erected as a Chapel for the Castle of Winchester, and, as Dr. Milner supposed, dedicated to St. Stephen. In answer to this supposition, Mr. Smirke observes, "that without resorting to historical and other intrinsic evidence, an attentive observer, who brings to the examination of the building an eye moderately conversant with our early architecture, will easily convince himself it was never designed for a Church or Chapel; and that the plan, arrangement, and finishings, within and without, all announce it to have been, from the first, a Hall." The learned gentleman then demonstrated that the building could not have been erected as a Chapel, from the situation of the original windows, three on each side, towards the west end, reaching to a short distance from the pavement, furnished with stone seats, of a form and

construction very familiar in antient Halls, but not known in Churches; that the larger lights in them show no signs of any fixed glazing, which would have been the case had the building been a Chapel, but having hooks for hinges, indicating that either shutters, or moveable glazed frames, supplied the place of fixed glass, as was the custom in old Baronial Halls; that the windows in the side walls, towards the east end of the building, where we expect in a Church of the thirteenth or fourteenth century, to find lights, if not as large, as decorated as the western ones, are, here, comparatively small, simple, and irregularly disposed. Then the original doorways being all towards the east, so contrary to antient usage, and opening only on that part which would have been appropriated to ecclesiastics. Again, the total absence of all ecclesiastical decoration, or any marks of altars, sedilias, and piscinas, and, above all, the want of any permanent endowment, which would be necessary to maintain an adequate Priesthood for so large a Church in Catholic times. The Castle of Windsor and the Palace of Westminster, had their canons, with all necessary and suitable buildings, and ample endowments, spiritual and temporal, and even the Chapel of the Castle of Exeter had its prebends and appropriate revenues; but no establishment of this kind has been found in Winchester Castle.

The internal division into a central and two side aisles, had probably given colour to the opinion that the Hall was originally a Chapel, and this did not escape the attention of Mr. Smirke, who noticed that there are still existing other Halls thus constructed,

and that there are grounds for believing that the roof of Westminster Hall was originally supported by similar ranges of pillars. The learned gentleman next proceeded to point out the direct proof, supplied by a long chain of documentary evidence, that the building was, from the first, designed for a Hall such as formed an appropriate appendage to a royal castle or palace, the scene alike of solemnities and festivities, of parliamentary assemblies, and the administration of justice, civil and criminal, of which the *aula regis* has ever been the centre and source. The Castle of Winchester was erected by William the Conqueror, but it is not till the fourth year of Henry III. (1220), that we have any notice of the Hall.

During the reign of this King, the Pipe-rolls show that considerable sums of money were expended in the erection of the Great Hall of the Castle; in 1232, the Bishop of Winchester was directed to cut down all the under-wood of the forest of Bere, and to apply the money to the making the Hall of the King in the Castle of Winchester; and, in the following year, like commands were given to cut timber in all the King's woods in Hampshire for the Hall of the Castle, and the Pipe-rolls of the succeeding year show it was so applied. In the 19th of Henry III. a new kitchen, buttery, and "*dispensa*," were made in connexion with the Hall; and, in the following year, the Hall was so far completed, as to admit of internal decoration, and the capitals and wooden bosses in the beams of the Hall were then gilt; the Hall itself whitened and painted, a seat was placed for the King at the head of the Hall, against the east, glazed frames were

made for the windows, and, in the gable of the Hall, against the King's seat, was painted a *Wheel of Fortune*. Three years later, posts, chains, and lists, were placed before the porch of the Hall, in which porch statues were inserted, and the Hall received the further embellishment of a *Mappa Mundi*, which the King in that year issued especial orders to be painted. In the reign of Richard II. there is an account of the expense done to the two aisles of the Great Hall—a mention which not only shows that Halls were so constructed, but also points to the present building as the Hall alluded to. The works in the Castle, in the reigns of Richard II. and Henry VI. were considerable, and the Great Hall was the principal object of expenditure; but the works were almost wholly confined to its roof and the north and south walls, whilst there were no repairs to the east and west walls. In the reign of Henry VIII., but several years before the commencement of the Reformation, the sum of £66 : 16 : 11 was expended in the repair of the King's Hall in the Castle of Winchester, and the Round Table therein.

“These various records” (with others, which we have omitted), continues Mr. Smirke, “bring down the history of the Great Hall of the Castle of Winchester to a period when there is no difficulty in pursuing it by the ordinary sources of information. In the instruments and conveyances extant after this date, I know of no instance in which the present building has been called by any other name but that of a Hall, and the “Great Hall” seems to have been its formal designation. The records of the Quarter Sessions,

as well as those of the City, prove the constant use of the Great Hall, by that name, for the purposes of justice, from the sixteenth century downwards. In the first year of the reign of Elizabeth, the Keepership of the Castle, with its green and ditches, was granted by the Queen to the Corporation, evidently with a view to the use of the Hall at Assizes and Sessions. In the same reign, the Corporation repaired the middle roof, and the Queen the south aisle; and, in 1659 and 1688, it was repaired by order of Sessions, and in the 30th Charles II. the Corporation received a grant of the site of the Castle, excepting the Hall, commonly called the Great Hall, within the walls of the Castle; which, before then, had been vested in trustees for the use of the County. With these records before us, is it possible, by any fair reasoning, to escape the inference that in this surviving structure we now see the identical Hall of Henry III.? We see a building of which the prevailing style and features plainly correspond with the date at which the Great Hall of the Castle was renovated; the old Hall, like the present, had its axis or length lying east and west; it was supported by columns, it had two side aisles, it had north and south walls, which underwent frequent repairs, of which the present ones bear evident indications; it had internal walls at the east and west ends, which appear to have required no reparation, and were, probably, not insulated; it had attached offices, which must have opened into the north and south sides of it; at the east and west ends were gables, with blank spaces fit for the reception of internal decoration;

one, and probably both, did receive paintings of circular design at a very early period; and, at the beginning of the sixteenth century, and probably long before, a Round Table was an appendage to the Hall. In the face of these facts, are we to admit our imaginations to erect another Hall, the counterpart of the present in position, style, and construction, for the mere purpose of supporting an hypothesis, founded only on vague tradition, or the fancy of an anonymous author of the last century?"

The elucidation of the learned gentleman is, in our opinion, perfectly satisfactory; and it is more than probable that the fact of the building being devoted to civil purposes, saved it from demolition, when the other portions of the Old Castle were destroyed. With respect to "*King Arthur's Round Table*," which may be seen in the Nisi Prius Court, over the Judge's seat, consisting of stout oaken plank, painted with a figure of King Arthur, and the names of his twenty-four paladins or knights, with a rose in the centre, and which table is eighteen feet in diameter, Mr. Smirke indulged in a fanciful dissertation; but from it we glean that in the reign of Henry III. six centuries ago, the records mention that there was a painted *Wheel of Fortune* suspended at one end of the Hall, and a *Mappa Mundi* at the other. This latter was, probably, a geographical chart of the world, according to the notions prevailing among the learned of that day. Waltham Abbey is known to have possessed one, and there was another in the Royal Palace of Westminster. There is one still belonging to Hereford Cathedral, (and which was exhibited at the visit of the Archæo-

logical Institute at Salisbury), in the margin of which is a representation of the Day of Judgment; whilst that of Winchester may probably have contained some marginal illustration of which the subject was King Arthur and his Knights. The poetic historian, Hardyng, who lived in the reigns of Henry VI. and Edward IV., alludes to the Table of King Arthur as hanging yet at Winchester. In the early part of the reign of Henry VIII. it was certainly repaired, and probably re-painted, and received its present appearance; and, with some allowance for re-paintings and reparations, it is, at all events, impossible to deny it an age of about four centuries, and that it is possible that this may be extended to as many as six.

At the previous meeting of the Archæological Association, a paper was furnished by A. J. Kempe, Esq. on the subject of the Round Table, and its connexion with the origin of the Order of the Garter. This gentleman supposed that the Table was originally painted in the reign of Edward III. at the period of the revival of the tournaments, and that it was re-painted, with its present decorations, in the reign of Henry VII.

Both these gentlemen very nearly agree when the Table received its present appearance; which we have no doubt is but a re-painting of the *Mappa Mundi* which Henry of Winchester, more than six hundred years ago, issued especial order to be painted and to be placed in the eastern gable of the Hall of the Castle of his native city. It is probable that a fanciful illustration of the mighty deeds of the renowned King Arthur, and his warlike paladins, was

far more interesting and attractive, than an equally fanciful representation of the world. An illiterate people would understand the one, but not the other; and it is matter of no surprize that, in the course of time, the name of King Arthur's Round Table should become more general as well as popular, than the name of a Map of the World.

In the reign of Henry VIII. when the Table was re-painted, the then recent geographical discoveries, and of the increase of knowledge as to the situation of places, and form of the globe, had entirely exploded the system represented in the *Mappa Mundi*: but the story of King Arthur was as popular as ever. The King believed, or would have others believe, that he was descended from the said Arthur; and, therefore, in the re-painting of the Table, it is not anything extraordinary that the fanciful and erroneous chart should be omitted, that more space should be given to the representation of His Majesty's most illustrious progenitor.

ON THE MONUMENT OF SIR RICHARD LYSTER, IN ST. MICHAEL'S CHURCH, SOUTHAMPTON.—We have here another correction of a local error, for which we are indebted to Sir Frederic Madden, for his paper read at the Meeting of the Institute. For the last seventy years, the monument in question has been attributed to Lord Chancellor Wriothesly, Earl of Southampton, who died in 1550, and who was buried in St. Andrew's Church, Holborn; and from whence his body was subsequently removed to Titchfield, where his son had erected a sumptuous monument, which may still be seen. The monu-

ment, now under consideration, is in the north chancel of the Church, and consists of a handsome stone tomb, on which lies the figure of a judge, dressed in scarlet, a collar SS. round his breast, a judge's cap on his head, and with a book on his right hand. This unquestionably represents Sir Richard Lyster, successively Chief Baron, and Lord Chief Justice of the Common Pleas, who resided in Southampton for several years;—his residence being noticed by Leland, in his Itinerary;—made his will, and died there, 14th March, 1553-4, and was interred in St. Michael's Church, as appears from the following entry from an old register:—

“1.5.5.3. The xvij of March, Syr Richard Lyster, Knight, was buryde.”

The arms on the tomb, still to be seen, are those of Sir Richard, but bear a resemblance to the Wriothesly arms—hence the mistake; and below them are his initials, R. L. and above them, the 1667; and, from the imperfect inscription yet remaining, we may infer that it was erected to his memory in that year by his widow. It also appears that a relative of the Judge, one Thomas Lyster, was Mayor of Southampton in 1518, 1528, 1537, and 1545, and that his grandson, Sir Richard Lyster, married Lady Mary, second daughter of Lord Chancellor Wriothesly, which may have helped to occasion the mistake.

WINCHESTER COLLEGE.—This formed a portion of a paper on the Architectural Works of William of Wykeham, by C. R. Cockerell, Esq. Professor of Architecture in the Royal Academy, read at the

Institute's meeting. The learned Professor, who is a Wykehamist, (that is, one who received his education at one, or both of the Colleges founded by this Prelate), does ample justice to the genius of his illustrious benefactor. The whole paper breathes the spirit of filial affection; but to that portion of it which relates to "the Parent of Eton, and the Model of Westminster," only have we now to do. From it we learn, that near a clear trout-stream, a branch of the Itchen, passing through the grounds of the Convent of St. Swithin, and on the side of the King's high road in the suburb, and leading to Kingsgate, stood an antient and decayed Grammar-School, patronized by the monks, and the scene of Wykeham's earliest associations. This was the site he selected for his College, and obtained a grant of it and the adjoining land from the Cathedral, and purchased other land of the King, and that he, in 1387, laid the first stone of the Chapel, leaving the Offices to the last. Regardless of outward appearance, he assumed the utmost limits of his ground, reserving all regularity, space, and ornament, to the interior quadrangles. The Chapel and the Halls, in which the separation of the Offices, Courts, and nobler residences, were all made subordinate to the supervision of the Master's eye; the Warden residing originally over the second gateway, and could see every movement in both quadrangles; and that due vigilance might be exercised by all concerned, the two Masters and a Fellow were, by the statutes, to occupy the north-west angle of the inner court; their common room commanding one side, the entries into the Chapel, refectory, kitchen, and

dormitories; and the other the stables and offices. The antient monastic economy provided for all articles of use and consumption within its own walls—thus, besides the brew-house and stables in the first quadrangle, on entering the gate, on the left, now occupied by the Warden's house, there was a bake-house, with malt and flour rooms above, and beyond, a slaughter-house. The kitchen offices have undergone much change through the interpolations of the Warden, Watson, who, in 1540, built apartments for the Masters and Fellows; and, from the figure of a bursar over one of the windows, it is presumed that this officer resided in that vicinity, to observe more particularly the things that were under his charge. "But the most striking portion of these buildings," continues Professor Cockerell, "and which gives them, in the distant view, by their bulk and graceful proportion, is that which comprises all the most dignified offices of the College in one great outline, about 200 feet in length, 36 in width, and 63 in height; namely, the muniment, tower, and Chapel to the east; the antient school and refectory above it, in the middle; and, at the west end, the cellar, with the buttery, audit-room, and library above, equivalent to the entire height of the Chapel. The same artistic contrivance, peculiar to Wykeham's works, is exhibited at Windsor, and at New College, Oxford, with a degree of symmetry unusual in contemporary buildings of this kind; a variety of offices are thus combined into one imposing architectural whole: every subordinate part being made to serve a double purpose, with the utmost convenience, taste, and effect, and economy of space and cost."

After noticing, in detail, the several portions of the original buildings, the learned Professor proceeded to mention the additions made since the time of Wykeham; namely, the cloisters and present library, and the tower of the Chapel, to which may be added the present school-room.

ORATORY OF BARTON—by Alfred John Barton, Esq. of Barton Village.—This paper, which was read at the meeting of the Association, contains not only a notice of a religious establishment which was suppressed in the reign of Henry VI. but a description of an old mansion, called Barton Court House, which was pulled down for the enlargement of Her Majesty's demense at Osborne. Mr. Barton was of opinion that the house was erected when the Oratory was suppressed, and, upon its demolition, a wall of very solid construction, the sole remainder of the original building was brought to light. One peculiarity of the house was, that it contained a room about twelve feet square, known as the Chapel, which had been apparently fitted up as a secret Chapel for the performance of mass subsequent to the Reformation; and which, within the memory of living individuals, retained its altar, crucifix, and other Catholic accessories.

The Oratory of Barton was founded about the year 1272, by John de Insula, Rector of Shalfleet, and Peter de Winton, Rector of Godshill, and by them dedicated to the Holy Trinity, and endowed with divers possessions.

The Constitution and Regulations of the Society, which consisted of an Arch-Priest, five other Priests, and a Clerk, which Mr. Barton extracted from the

Register of John de Pontissara, Bishop of Winchester, and which we here give, are extremely curious, and show what were the customs of the day :—

1.—That there shall be six Chaplains and one Clerk, to officiate both for the living and the dead, under the rules of St. Augustine.

2.—That one of these shall be presented to the Bishop of Winchester, to be the Arch-priest, to whom the rest shall take an oath of obedience.

3.—That the Arch-priest shall be chosen by the Chaplains there residing, who shall present him to the Bishop within twenty days after any vacancy shall happen.

4.—That they shall be subject to the immediate authority of the Bishop.

5.—When any Chaplain shall die, his goods shall remain in the Oratory.

6.—That they shall have only one mess, with a pittance at a meal, excepting on the greater festivals, when they may have three messes.

7.—That they shall be diligent in reading and praying.

8.—They shall not go beyond the bounds of the Oratory, without licence from the Arch-priest.

9.—Their habits shall be of one colour, either blue or black ; they shall be clothed *PALLIO HIBERNIENSI DE NIGRA BONETA CUM PILEO*.

10.—The Arch-priest shall sit at the head of the table, next to him those who have celebrated the great mass, then the Priest of St. Mary, next the Priest of the Holy Trinity, and then the Priest who says mass for the dead.

11.—The Clerk shall read something edifying to them while they dine.

12.—They shall sleep in one room.

13.—They shall make a special prayer for their benefactors.

14.—They shall, in all their ceremonies, and in **TINKLING** the **BELL**, follow the use of Sarum.

15.—The Arch-priest alone shall have charge of the business of the House.

16.—That all of them, after their admission into the House, shall swear to observe these statutes.

FURTHER ORDERED,—That after a year and a day from their entering into the Oratory, no one shall accept of any other benefice, or shall depart the House.

The founders granted the patronage of the Oratory to the then Bishop of Winchester and his successors, that he might become a protector and defender of them, the Arch-priest and his fellow-chaplains. In the year 1439, the then Arch-priest surrendered the Oratory into the hands of the then Bishop of Winchester, Cardinal Beaufort, probably for the further endowment of the Hospital of St. Cross; but it was not so given: his successor, William of Waynfleet, conferred the Oratory and lands on Winchester College, and with which establishment it remained till its recent transfer to Her Majesty.

ROMSEY ABBEY CHURCH.—This interesting structure was the subject of two papers; the one by Mr. Ashpital, of the Association, and the other by the Rev. J. L. Petit, of the Institute: in both of which the peculiarities and beauties of the Church were brought forth, and opinions hazarded as to the period of the erection, and the alterations effected in it. Our space will not permit us to detail their respective

theories, and we shall content ourselves with giving merely a brief notice of the two papers. Mr. Ashpital says, "On Thursday, (August 7, 1845), an excursion was made to Romsey. After passing through some delightful English scenery, we came to the town, which lies in a large fertile meadow, surrounded by hills, and irrigated by the sparkling river Test. It is just such a locality that the Monasteries and Abbeys in England are found, close by a stream, which supplied the good monks with fish, and drove the Abbey mills, and in the richest land the neighbourhood could boast. We entered the town, and, passing by the open space where the market is held, a short turn places us in front of the east end of the noble Abbey Church. It is indeed a fine cruciform structure, 255 feet in length, and 131 in width at the transepts, exclusive of walls and buttresses. A low massive square tower frowns gloomily at the intersection of the nave and transepts; and, though the eastern gable has been shorn of its fair proportions, and at the northern end juts just high enough above the roof, and proves, that either poverty, meanness, ignorance, or what is often a synonyme for all three, utilitarianism, has been at work, yet the eye of the architect and antiquary is delighted as it wanders from the massive nave and tower to the lofty lancet window at the west, and thence to the decorated insertions that light the east of the choir and Lady Chapel." On the same subject Mr. Petit says, "The Abbey Church of Romsey is valuable, as presenting the outline and general aspect of a purely Norman Conventual Church more completely than any building of equal

dimensions in England. For, although a considerable portion of the nave belongs to a later style, yet, if we notice how carefully the latter part of the fabric is made to harmonize with the earlier, and compare the whole with the more perfect Norman naves, we shall be led to conclude that the dimensions and proportions intended by the original architects are preserved throughout; and the whole design followed as nearly as the different styles would permit; that the choir, transepts, and tower, evidently retain their original plan and elevation, changed only by the depression of roofs and gables, and alterations in the parapets, which are trifling, when compared with those which almost every Norman Church in the country has undergone."

ST. CROSS CHURCH.—The Rev. S. Jackson, of the Association, and E. A. Freeman, Esq. of the Institute, and Secretary of the Oxford Architectural Society, were the gentlemen who treated on the architecture and details of this Church. Both expressed their disapproval of the theory of Dr. Milner, as to the origin of the pointed arch, as exemplified in the intersecting arches to be seen in this Church; and the latter stated it as his conjecture, that the windows, which have been the occasion of so much controversy, were merely cut through the elder arches for the purpose of giving additional light to the presbytery, and that at the time the roof was lowered was, probably, in the fifteenth century.

ANCIENT MURAL PAINTINGS IN WINCHESTER CATHEDRAL.—A very interesting, instructive, and, withal, amusing paper, by J. G. Waller, Esq. of the

Association, illustrative of the date and subjects of the fresco paintings which may be seen in the Lady, Guardian Angels, and Holy Sepulchre Chapels. Mr. Waller supposes the paintings, in the two last Chapels, were executed in the twelfth century; and states, "The paintings in both places are executed in distemper, and, making allowance for rudeness of art, exhibit a considerable knowledge of the essential principles of colour, applied to architectural decorations. Those in the Chapel of the Holy Sepulchre, and formerly covered its entire walls and vaulting, are effectively contrived; that the subjects are told forcibly, with an appropriate action in the figures, and an earnest attempt at expression, in some instances by no means unsuccessful, and only controlled from the want of technical skill. The subjects relate principally to the Birth, Life, Passion, and Resurrection of Our Saviour, of which those of the Passion are the most perfect. The Chapel of the Guardian Angels has its vaulting decorated with a series of lunettes, containing busts of angels, the intervening spaces being filled up with stars, formed of composition, and raised in relief: the whole arranged together in arabesque work, presenting a perfect example of polychrome in architecture; the colour being introduced to give effect to the mouldings and hollows. The paintings in the Lady Chapel are twenty-four in number, and, from an inscription still remaining, it appears that they were executed by Prior Silkstead, about the end of the fifteenth century. Each subject had an inscription beneath it, with an explanation of it, and reference to the work from whence it was taken.

Most of these legends are obliterated, and the paintings much defaced, and the illustrations, with one exception, are of miracles said to have been wrought through the intercession of the Virgin."

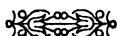
We shall have occasion hereafter to notice the several subjects, and here only to add what Mr. Waller says of them as works of art; that their character is essentially German or French, having a striking resemblance to the painted glass of the time, and the early wood engravings. There is much purity and grace in the composition of three of them; and, upon the whole, they present us with a curious document of the practice of art in this country at a period immediately preceding the Reformation.

In addition to the above, at the meeting of the Association, the papers of a local character were, "On the Arms of Saer de Quincy, first Earl of Winchester, and on the early Armorial Bearings properly so called, especially those termed 'The Honourable Ordinaries,'" by J. R. Planche, Esq. — "Some Account of the Life and Writings of John Claptone, Esq. a Philosopher and Alchemist of Winchester, in the reign of Henry VIII." by J. O. Halliwell, Esq. — "On the Antient Walls of Southampton," by W. D. Saull, Esq. — "Church Notes taken in the Neighbourhood of Winchester," by D. H. Haigh, Esq. — "Notes on the richly ornamented encased Slab in Brading Church," by W. H. Rosser, Esq.; and, "On the War of Vespasian against the Belgæ, the antient inhabitants of Hampshire and Wiltshire," by the Rev. Beale Post; to which we must add the re-print of a very curious tract

of the greatest rarity, published in 1660, printed in the Association's Book of Proceedings, and furnished by Mr. Roach Smith, the Secretary. From this we learn that at the Restoration of Charles II. there was only one Church, besides the Cathedral, in the City of Winchester, in which service was, or could be, performed; and that in the course of the twenty years preceding, three Churches, namely, those of St. Mary Kalendar, St. Peter Colebrook, and St. Clement, had been destroyed; and that three others, St. Thomas, St. Swithin, and St. Lawrence, had, by neglect, become unfit for use; and that, in consequence of the ecclesiastical change made by the Long Parliament, there were only two clergymen to serve the whole city. The Church of St. Clement had been made, during the civil war, a guard-house for soldiers, by whom it was miserably ransacked and torn to pieces, and was subsequently used, by a member of the corporation, as a place to lay faggots in, and to keep hogs, and to receive horses and oxen at the time of the fairs. It is stated that a portion of St. Swithin's Church was used as a hog-stye, but which seems hardly probable it being situated over the King's gate; and the other portion as a dwelliege; and that the wife of the occupier was there brought to bed. It was even worse with the Church of St. Mary Kalendar, which was made the receptacle of the refuse of the whole city.

The remaining local papers of the Institute were, "On the Antient Fair on St. Giles's Hill," by T. Hudson Turner, Esq.—"On the Common Seal and Privileges of the Men of Alverstoke," (tenants of

the Bishop of Winchester), by Sir F. Madden.—“On the Seals of the Earls of Winchester, the City of Winchester, and for the Recognizance for Debtors, in the reign of Edward II.” by J. Gough Nichols, Esq.—“An account of the Priory Church of Christchurch,” by A. J. Beresford Hope, Esq. M.P.—“On the Churches of Crondal, St. Cross, and Christchurch,” by B. Ferry, Esq.—“On East Meon Church,” by Owen B. Carter, Esq.—“Notices of Southwick Priory,” extracted from the leiger books of Thomas Thistlethwayte, Esq. by the Rev. W. H. Gunner, of which, though founded by royalty, very little was previously known. One fact alone, which it records, makes it valuable, confirming the statement of the biographers of William of Wykeham, which has sometimes been doubted, that this illustrious Prelate was born at or near Wickham, of poor parents, whose bodies were buried at Southwick, in the Priory of which their dutiful son founded five Canonries to pray “for the prosperous state of the King Edward III.; for the souls of John and Sibil, the Founder’s father and mother; and for the soul of the said King, and his own after death; and for all the faithful departed;” and, “On the Painted Glass in Winchester and its Neighbourhood,” by C. Winston, Esq.; to which must be added “Architectural Notes on the Churches and other Antient Buildings in the City and Neighbourhood of Winchester,” by J. H. Parker, Esq. which, though not read, appears in the Book of Proceedings.



The "Natives and Citizens," and "Aliens," Charitable Societies, Winchester.

THE first, and elder, of these two excellent and long-established Societies owes its origin to the Plague, which fearfully depopulated Winchester in 1667-8. We are told, that the plague made its first appearance in Winchester towards the close of 1667, and that it raged with unremitting fatality for the space of nearly a year. On this melancholy occasion all manner of trade, commerce, or correspondence with other parts of the kingdom, was strictly prohibited; shops, inns, and dwelling houses were shut up, and the distressed inhabitants were confined within the narrow limits of the city, on pain of death. Cart-loads of dead bodies were daily carried out and deposited in large pits, dug for that purpose, on Magdalen down, into which numbers were promiscuously thrown and buried together. Some faint idea of the extent of the fearful devastation may be arrived at by surveying the several large mounds, resembling antient barrows, which are still to be seen on Magdalen hill, or down, at a short distance from the fair ground. When the Achæological Association was in Winchester, in

1845, some of its members, supposing these mounds to be antient barrows, were desirous of having them opened, and were only deterred from their object, by being informed what they really are.—The markets were removed to a convenient place, without the West-gate, where they were held once in the week, and regulated by every prudent means to prevent the progress of the contagion. The method of making exchanges was thus: the articles wanted to be purchased were laid upon a kind of table by the owner, and when he had retreated a few paces, the purchaser then approached the commodity, and if agreed for, he carried it with him, dropping his money into a cistern of water, set upon a large stone, in the centre of the market, for that purpose, whence it was, on his departure, taken by the former owner of the goods. To such a condition was the city reduced, that when the contagion had abated, the streets were overgrown with grass. The more affluent inhabitants, however, disregarding their own private misfortunes, applied themselves to the relief of their indigent fellow-citizens, formed themselves into a Charitable Society for their future relief, exciting thereby the liberality of others, who joined them, and subscribed according to their several abilities.

The First Meeting of this, "The Natives and Citizens' Society," was held on the 26th of August, 1669, when it was resolved by its promoters to institute an annual festival; as well to solemnize their own deliverance from the plague, as for the receiving and distributing all public and private donations: and from that day to this, there has not only been a feast, but

an attendance of the Society at some Church, where an appropriate sermon has been preached.

The original Book of Proceedings is still extant, and from it, as well as from that of the kindred society, we shall present some curious extracts. For many years the proceeds of the Society were expended in divers charitable purposes, but in 1806, it was resolved, they should be wholly applied to the apprenticing of poor children. From its first establishment, to be considered a Member, or Native, there was a payment of Half-a-crown, which sum is still continued to be given by many of those who do not attend the feast, and take part in the proceedings of the Society.

Ninety years after the formation of this Society, the present Obelisk, without the West-gate, was erected, which bears on one of its sides the following inscription:—

THIS MONUMENT
IS ERECTED BY A SOCIETY OF NATIVES,
ON THE VERY SPOT OF GROUND TO WHICH THE MARKETS
WERE REMOVED,
AND WHOSE BASIS IS THE VERY STONE ON WHICH
EXCHANGES WERE MADE,
WHILST THE CITY LAID UNDER THE SCOURGE
OF THE DESTROYING PESTILENCE,
1669.

It appears, however, that previous to 1759, the spot was marked by some other erection—the Book of Proceedings containing an entry of a meeting of the Society, held at the Dolphin, on the 6th of March, 1758, which goes on to say, “Be it remembered, that at an agreeable hour of the above meeting, it

was unanimously consented to, That the Old Market Cross, without Westgate, of Winchester, a remaining monument of the plague, shall be neatly re-built, to perpetuate so remarkable an event."

The SOCIETY OF ALIENS was formed in 1720. What gave rise to this second Society we have no direct evidence, but from its original regulations we can entertain no doubt that it was from the exclusive nature of the Natives' Society, admitting none to partake of its benefits, but those who were natives and citizens in the strict sense of these words; avoiding which, the Aliens went to the opposite extreme, ordering "That no native or natives shall be admitted to the Society or feast on any pretence whatsoever, the Mayor for the time being, and his predecessor, only excepted;" and again, "That no child shall be entitled unless he hath been a resident, at least, a year in the city or liberties, and the *child of an alien*, or an *alien-born*;" and again, "That no person shall be deemed capable of performing the office of steward unless he be an *alien-born*."

The object of the Aliens' Society has ever been the apprenticing of children, but the exclusion of Natives from its feasts and benefits has long been obsolete, as has that on the part of the Natives' Society, and, at present, there are more Aliens than Natives in the list of Trustees of the Natives' Society, and more Natives than Aliens in that of the Aliens' Society. The objects and the manner of conducting their business is precisely the same in both Societies; the only difference being, that the "Natives and Citizens" hold their annual feast in the Month of September, and the

"Aliens" in that of October. In both there are four Stewards, two being elected annually, and consequently remaining two years, and an indefinite number of Trustees, being all such gentlemen as have filled the office of Steward. Both Societies apprentice annually about five children, male or female, giving with each object a premium of £30. On the Feast-day the Stewards and Trustees assemble at one of the hotels, in the City, about ten o'clock in the morning, and thence proceed in procession to the Cathedral, where a sermon is preached by some reverend gentleman, whose services have been solicited or volunteered.

The Order of Procession.

THE CHAMPION, IN AN ANTIQUE DRESS,
A BAND OF MUSIC,
THE COLOURS OF THE SOCIETY,
THE YOUTHS WHO HAVE BEEN APPRENTICED, TWO AND TWO,
THE PREACHER,
THE SENIOR STEWARDS,
THE JUNIOR STEWARDS,
THE TRUSTEES AND SECRETARY,—TWO AND TWO.

Each lad carries a white wand, and each Steward and Trustee a coloured staff.

Upon reaching the principal entrance of the Cathedral, the band strikes up the National Air, and the Apprentices form a line, right and left, for the Colours, Preacher, Stewards, and Trustees, to pass through, and then follow them into the Church. The procession is preceded up the nave by the colours; but, at the entrance of the choir, their bearers stand to the right and left, to allow the parties to enter, and are then placed aside. At the conclusion of the service, which

always includes some appropriate anthem, with the entire strength of the choir, the procession is re-formed, and proceeds to St. John's House, where the Apprentices are individually examined as to their conduct and treatment, and any complaint is carefully investigated and redressed by the Trustees. At five o'clock there is a public dinner at St. John's House, which always displays a profusion of game, from the parks of our Hampshire nobles and gentry. In the course of the evening, two new Stewards are chosen; the one being a gentleman of the neighbourhood or county, and the other a professional gentleman or tradesman of the city; a subscription is made, and the Apprentices, headed by the band and colours, march in procession round the room. The funds arise from three sources: a subscription made in the room; one made at the Cathedral, after the sermon; and the sums collected by the resident stewards, who, some days previous to the feast, wait upon the inhabitants, and invite them to the dinner, and a subscription towards the charity.

One satisfactory feature of both institutions is this, that the whole of the subscriptions are appropriated to the exclusive benefits of the objects of the charity; the expences of the feasts, and all their accompaniments, being defrayed by the Stewards and Trustees out of a separate fund.

We will now lay before our readers some extracts from the original Books of Proceedings of both Societies.

NATIVES AND CITIZENS' SOCIETY.

It appears by an entry on the fly-leaf at the commencement of the book, that this document, after being lost for the period of fifteen years, was recovered by Mr. R. H. Tombs, who, according to an inscription on his tomb, in the Cathedral Yard, was "a real freeman of Winchester," in 1800. That gentleman having met with it in a grocer's shop, in the course of destruction, some pages having been torn out; but, however, the book was not much mutilated, when it was thus recovered. The earliest entry is of the First Feast of the Society, which is here given:—

The Account of the First Years' Feast, held in St. John's House, in the City of Winchester, on the 26th of August, 1669, for the Natives of the said City, is as followeth:—

	£	s	d
Received of 70 Natives	8	15	0
Received of Sir Henry Titchborne	0	10	0
and also half a buck	—	—	—
Received of Doctor Wm. Burt, Warden of the College of Winton, one hogsheaf of Beer	—	—	—
Received for charity then	2	9	8
Saved out of the Half-Crowns	0	1	4
	11	16	0

MONEY DISBURSED.

Paid Francis Smith, the Keeper of the feast then, for 63 ordinaries, at 1s. 6d. the ordinary	4	14	6
For wine spent at dinner	1	5	0
For baking the Pasties	0	12	0

DISBURSEMENTS CONTINUED.	£	s	d
Thos. and Jo. Vinn, for Music	0	10	0
For beer and tobacco for the ringers	0	5	0
For printing the tickets	0	7	0
For tobacco and pipes	0	5	0
Gave him, (the man) who brought the Venison	0	2	0
For beer drank at the Sermon in the morning	0	3	0
For horse-hire to Titchborne	0	1	6
For bringing the beer from College.....	0	1	6
For letters to London and Andover	0	1	6
For yard and quarter * * * ..	0	1	6
Gave Servants	0	4	0
	<hr/> 8 13 6 <hr/>		

(Signed by three Stewards).

MEM.—There was saved at the within-mentioned feast £3:1:0, and with the said £3:1:0 there was one Austin Winall was bound an apprentice to Nicholas Mann, of this city, for the term of seven years."

At the second year's feast, the number of Members, or Natives had increased from 70 to 131. The receipts amounted to £20:6:6, and disbursements to £11:6:6, leaving a balance in hand of £9; which was put out at interest,—a plan which was adopted for several years, and the proceeds distributed among poor widows. To Dr. Burt, the Society was indebted for a hogshead of Beer annually, till the time of his death, 1679; and to Sir Henry Titchborne for Venison. The feast we take to be but a sorry affair, nor do the members of the Cathedral and College establishments appear to have taken any interest in it, as they do at the present day.

In the items of Expenditure for the year we have—

	£	s	d
12 bushels of malt	1	5	6
For brewing and fire	0	3	6
Charcoal	0	7	6
Salt	0	1	8
Sand	0	0	3
Carrots and cabbage	0	1	0
1 lb. of candles	0	0	5

In 1683, there is an item, "Expended on the Minister and Reader, 5s.;" and in the following year, there is a charge of 5s. for the Preacher's horse-hire. In the year 1721, we have the following entry:—"Sept. 21st.: That it is a scandalous practice of a Steward to apply any of the charity money towards defraying the charges for his tickets, or any other belonging to the Natives' Feast, and it is to be hoped, that the Stewards for the future will have more honour than to desire it; and that the Trustees will never more allow of such unreasonable and uncharitable expences." At this time it appears that the whole of the half-crown payment was applied to the expences of the dinner, at which and at the Church, there were subscriptions averaging about £15, which was expended principally in the apprenticing of children, the customary premium being £5.

About this time the Society appears not to have been content with a single feast-day, as is shown by the following entry for the year:—

"August 26, 1731."

"Eight dishes for the upper table, and fourteen dishes for each of the long tables, are sufficient. This for the upper table:—Haunch of venison—dish of ducks—

pudding—dish of rabbits—venison pasty—dish of fowl—pudding—sirloin of roast-beef.—This for each of the long tables:—haunch of venison—dish of ducks—pudding—roast beef—dish of rabbits—pudding—dish of ducks—venison pasty—dish of rabbits—boiled beef—pudding—dish of fowl—leg of mutton boiled. This for the round table in the inner room, (probably for the apprentices and servants):—boiled beef—a pudding—dish of ducks—dish of rabbits—pudding and a dish of fowl; and, for *Second Day*, haunch of venison—two dishes of ducks—three puddings—two shoulders of mutton—and lupins (French-beans, then a rare vegetable)—venison-pasty—two dishes of rabbits—dish of fowl—roast beef and roast mutton. In all, for both days, 56 dishes:—13 couple of ducks—12 couple of fowls, and 12 couple of rabbits.”

With all this feasting, not more than £12 : 1 : 6 was collected for the purpose of the Charity. Then follows a list of divers things belonging to the Society, the care of which was annually transferred from one steward to another. In this year, 1731, they consisted of “the porter’s gown, with a silver plate, with the city arms on it engravened, and a cap and staff, another red garment for a porter, a grenadier’s cap, a cap and a halbert with a long blade, four staves for the stewards, a vellum roll, with the names of the stewards, trustees, and benefactors, a silk flag, a dresser cloth, twelve table cloths, twelve long diaper napkins, six small fringed napkins, twenty-one and a half dozen of plates, two dozen of salts, two dozen of spoons, and eleven dozen and eleven knives and forks.”

ALIENS' SOCIETY.

At the First Annual Feast of this Society, 1720, the subscriptions amounted to only £3:18:0, and in the following year to £7:7:0. In 1726, the subscriptions were £19:13:0, and in 1733, they had increased to £43:15:9, with a portion of which seven poor boys were apprenticed, and a premium of £6, was paid with each. From that date till 1780, with which the book closes, there was no great increase to the income of the Charity.

A curious feature of this book is, that it not only contains the name of the preacher at the Cathedral on every one of the annual feasts, but, in most instances, the texts selected, and is frequently attended by notes. Thus, the preacher on the first occasion was the Rev. G. Fern, Rector of Week, who chose for his text the 7th verse of the 29th chapter of the Prophet Jeremiah, "*Seek the peace of the city whither I have caused you to be carried.*" In the year 1724, the Rev. Mr. Henry, one of the Minor Canons chose for his text, the 13th verse of the 11th chapter of Isaiah, "*Ephraim shall not envy Judah, and Judah shall not vex Ephraim,*" which words were probably applied to some differences or jealousies which existed between the two charitable societies. In 1732, the Rev. Alured Clarke, Prebendary of Winchester, but better known as the Founder of the County Hospital, preached on behalf of the Society. In this case we have not only the words of the text, the 10th v. 13th c. of St. Paul's Epistle to the Romans, "*Love is the fulfilling of the law,*" but also the following extract

from the sermon:—"The words laid before you lead me to inquire and explain, 1st, the nature and degree of this love of our neighbour; and 2nd, to show how it may be understood to be a fulfilling of the law. It may be described as a disposition to do all the good we can, though it be much easier to be understood by reflecting on the inward motions of the heart than by any verbal representations. It may be said to comprehend every virtue, and therefore to be understood as the fulfilling of the law. As the rivers run into the sea, every private virtue tends to this one as the Creator of them all. The love of God expands itself in every part of the creation—our's should do so too. This God-like principle will administer perpetual satisfaction to the mind."

One more extract, of a somewhat different character. In 1755, the charity sermon was preached, by the Rev. W. Mense, one of the Minor Canons of the Cathedral. The text was, "*Go thou and do likewise*," St. Luke, c. 10, v. 36. "He enlarged on the story of the good Samaritan, on which he observed, 'that without looking further, one might think it impossible for a clergyman to look upon misery without finding himself in some measure attached to the interest of him who suffers it.' He then gave a home-stroke at Dr. Cheyney, the Dean, then present, who gave nothing: 'but there are some tempers, how shall I describe them, formed either of such impenetrable matter, or wrought up by habitual selfishness to an utter insensibility of what becomes of their brethren and fellow-creatures, as if they were not partakers of the same nature, and had no connexion with the

species. Look,' pointing to the Dean, 'how often do you behold a sordid wretch, whose narrow heart was open to no man's affliction, taking shelter behind an appearance of piety, putting on the garb of religion, which none but the merciful and compassionate have a title to wear,' and concludes, that charity, by which is meant the love of our neighbour, is the end of the commandment and the fulfilling of the law."



Anniversary of the Foundation of Salisbury Cathedral.

Winchester, April 28th, 1850.

ON this day, *six hundred and thirty years* ago, was the foundation stone laid of the most uniform and most perfect of our English Cathedrals—a Gothic structure, which, for external beauty, elegance, and completeness, has not its equal within the four seas which encompass Britain—hardly its superior within the whole breadth of Christendom. Truly has it been said, that a building of more chaste splendour, or more nearly approaching to perfection, is scarcely within the reach of imagination. There is not another Cathedral in England which does not exhibit specimens, more or less, of the different styles of ecclesiastical architecture which succeeded each other from the period of the Norman Conquest to that of the Reformation; not one but that has doorways, columns, or windows, very dissimilar to those which may be seen in other portions, or in close proximity, in the same building. In the Cathedrals of Canterbury, Winchester, and others, may be seen specimens of the Norman, the

early English, the decorated, and the early and the late or florid perpendicular styles; the first of the reign of William the Conqueror, and the last of that of Henry VII.; whilst at Salisbury but one style, the early English is to be seen; for although the upper portion of the tower and the spire were not erected till a century later than the body of the Church, the intention of the original architect was so well adopted, that the difference can only be perceived by those well versed in the noble science of architecture. It is true that Salisbury Cathedral lacks that variety which marks other Cathedrals, and does not afford, like that of Winchester, the opportunity to the antiquarian student to mark the rise, progress, and decline of Gothic architecture; in lieu of which it exhibits one style in its most perfect state, and the various modes of adopting that style to the purposes required.

Six centuries and a half have not passed away since the space now occupied by the city and close of Salisbury, was no other than a meadow, or a series of fields, known as St. Mary's Fields, being a portion of the demesne lands of the Bishop, and deriving its name from the patron of the see, and of the Cathedral Church in Old Sarum. Its only habitants were the sheep and oxen of the Bishop's tenant, and instead of matin and vesper chant, and pealing organ of the now Cathedral, was only to be heard the vocal music of the grove. During the present century we have witnessed towns spring into existence like mushrooms, but they have but followed the example of Salisbury six hundred years ago. The Bishop and clergy of Old Sarum were dissatisfied with the site of the episcopal

see, and Cathedral Church within the confined limits of a feudal town. They complained that "The Church of Sarisburie was a captive on the hill, a place open to the winds, barren, dry and desert, and that in it stood a tower, like that of Siloam, which oppressed the townsmen with the burden of long servitude." Frequent and bitter had been the complaints of the clergy as to the conduct of the soldiery, from whom they experienced almost daily insults and continual obstruction in the performance of their religious services, when they resolved to go down "into the plain country, where the valleys yield wheat and other corn, where also the large fields are rich in pasture, and where they could find a seat for the Virgin Patroness of their Church, to which the whole world could not produce a parallel." But for this purpose two things were necessary—the consent of the Papal See and of the Court of England. The holy father was right gracious, and Richard I. and King John were consenting parties to the translation of the Church and see.

So far, so well; but then for the means. To assist the Bishop in the undertaking, the Dean and Chapter agreed that certain portions of their several incomes should be devoted to the purposes in hand, the contributions of the faithful were solicited, and preachers, or rather collectors of alms, were sent through the several bishoprics of the kingdom. In the year 1218, a new wooden Chapel was begun in the valley, in honour of the Blessed Virgin, soon after Easter, and the work was so rapidly advanced, that on the feast of the Holy Trinity, in the same year, the Bishop celebrated divine

service therein, and consecrated a cemetery. It was not till two years later that the erection of the present Cathedral was commenced, the particulars of which are thus described in the MS. of William de Wanda, the first Dean of Salisbury Cathedral:—

“In the year of Grace, 1220, on the day of St. Vitalis, the Martyr, which was then on the fourth of the calends of May, (April 28th, Tuesday following the fourth Sunday after Easter), the foundation of the Church of New Sarum was laid. Now the Bishop expected that our Lord the King would come hither on that day, with the Legate and Archbishop of Canterbury, and many of the English nobility. Hence he prepared a solemn entertainment at a great expense, for all who should appear, but, in consequence of a negotiation then pending with the Welsh, at Shrewsbury, he was disappointed. He could not, however, defer the ceremony, because it had been publicly announced throughout the diocese. On the day appointed, the Bishop came with great devotion, ten earls or barons of the county attended, but a great multitude of the common people crowded hither from all parts. Divine service was performed (in the temporary Chapel), and the grace of the Holy Spirit invoked, and the Bishop putting off his shoes, went in procession, with the clergy to the place of foundation, singing the Litany. After the Litany, a sermon was made to the people, and the Bishop laid the first stone for Pope Honorius, the second for Stephen Langton, Archbishop of Canterbury, and the third for himself. William Longspee, Earl of Sarum, laid the fourth stone, and the fifth was laid by Ela de Vetra, Countess

of Salisbury, his wife, a woman truly praiseworthy, because she was filled with the fear of the Lord. After her the few noblemen present added each a stone, and then the dean, the chanter, the chancellor, the treasurer, and the archdeacons, and canons who were present, did the same, amidst the acclamations of the multitude, the people weeping for joy, and contributing thereto with a ready mind according to their ability. In process of time the nobility, being returned from Wales, severally came hither, and each laid a stone, binding himself to some special contribution for the space of seven years."

In the year following, the foundation (1221), we learn from Holinshed, that "the priests or canons that inhabited within the King's Castle of Old Salisbury, removed, with the Bishop's see, into New Salisbury, which, by the King, was made a city."

In the meantime the erection of the Cathedral was expeditiously proceeded with, and, within five years and a half from the commencement of the work, the Bishop consecrated three of the altars, which he did in the presence of the Archbishops of Canterbury and Dublin, which ceremony, as well as some subsequent proceedings, is thus described in De Wanda's MS.:—

"In the year of the Incarnation, 1225, the Bishop finding the new fabric, by God's assistance, sufficiently advanced for the purpose of Divine Service, rejoiced exceedingly, since he had bestowed great pains, and given much assistance in this work. He therefore commanded the Dean to cite all the canons to be present on the day of St. Michael following, at the joyful solemnity of their Mother Church at the first

celebration of Divine service therein. On the fourth of the Calends of October, namely, the vigil of St. Michael, (Sept. 28th), which happened on a Sunday, he consecrated three altars. The first, in the east part, to the honour of the Holy and Undivided Trinity, and All the Saints, on which, thenceforth, the mass of the Blessed Virgin was to be sung every day. He offered for the service of the said altar, and for the daily service of the Blessed Virgin, two silver basons, and two silver ewers, which were bequeathed by the noble Lady Gundria de Warren, to the Church of Sarum. Moreover he gave, from his own property, to the clerks who were to officiate at that mass, thirty marks of silver yearly, until he had settled as much in certain rents; and ten marks yearly to maintain lamps round the altar. He then dedicated another altar, in the north part of the Church, in honour of St. Peter, the Prince of the Apostles; and a third, in the south part, in honour of St. Stephen, the proto-martyr, and the rest of the martyrs.

“On this occasion were present Henry, Archbishop of Dublin, and Stephen, Lord Archbishop of Canterbury. After some hours spent in prayer, in the new Church, they went down, with many nobles, to the house of the Bishop, who generously entertained the numerous company during the whole week.

“On the day of St. Michael following, the Lord Archbishop of Canterbury preached a sermon to the people, who came in great numbers. Aferwards he went into the new Church, and solemnly celebrated Divine service.

“On the Thursday following, Our Lord the King, and Hubert de Burgh, his justiciary, came to the Church;

the King heard the mass of the Glorious Virgin, and offered ten marks of silver and a piece of silk. He granted also to the Church the privilege of a yearly fair, from the vigil to the octave of the Assumption inclusive. The same day the justiciary made a vow that he would give a gold text (a copy of the Old and New Testament) with precious stones, and the relics of divers saints, in honour of the Blessed Virgin, for the service of the new Church. Afterwards the King went down, with many noblemen and knights, to the Bishop's house, where they were entertained."

Although opened for Divine service, the building was not finished. In 1229, the founder, Bishop Richard Poore, was translated to the see of Durham, and the works which he had carried on so zealously appear to have proceeded much more slowly under his successor, for at his death, in 1246, the Church was still unfinished. It was however continued by the next Bishop, William de York, and completed by Giles de Bridport in 1258, having been thirty-eight years in erection, and at the cost of 40,000 marks, or £26,666 : 13 : 6 sterling. But although the Church was completed at that time, the upper part of the tower and the spire, with a part of the chapter house, were not erected till the middle of the succeeding century.

The entire length of the Church is 474 feet, being the eighth of the English Cathedrals in this respect, being exceeded by those of Winchester, Canterbury, Ely, York, Lincoln, Durham, and St. Paul's, and immediately preceding that of Peterborough. Its choir exceeds by more than fifty feet that of any other Cathedral, arising from that which is now generally

condemned, the throwing into it of the Lady Chapel. Of the five spired Cathedrals that of Salisbury attains the greatest altitude, and is 50 feet higher than the central one at Lichfield, 90 than that of Norwich, 133 than that of Chichester, and 260 than that of Oxford. Chichester spire was erected about the same time as that of Salisbury, which gave rise to the well known saying that "the master mason built Salisbury spire, and his man Chichester spire."

To conclude, the Church of "Our Lady at Sarum" claims and maintains a high rank amongst those kindred edifices which are the pride and principal ornaments of the cities of England. In some respects it stands pre-eminent above them all ; whilst the symmetry of its proportions, the harmonious adjustment of its several parts, the chaste elegance, and strict uniformity and agreement which pervade the whole building, justly entitle it to be regarded as the queen of English Cathedrals.

Long may it retain that title ; long may it continue to arrest and charm the eye of the stranger and visitor ; long may it be cherished with local pride by the inhabitants of the city to which it gave birth ; long may it continue daily to echo the voice of prayer and thanksgiving, and to draw within its portals thousands of worshippers to kneel and adore, while through

"The long-drawn aisle and fretted vault
The pealing anthem swells the note of praise."



The Established Church in Hampshire,

1291.

THE antient record, known as the Taxation of Pope Nicholas, may be justly regarded as our ecclesiastical Domesday Book: it being an assessment, with a taxation founded thereon, of all the property of the Church, throughout the realm of England.

The Pope, in former days, claimed in all Christian countries, the first year's whole profits, and a tenth part of the whole annual profits of every ecclesiastical benefice. These were called First-fruits and Tenths, and were, for the most part, willingly paid by the clergy to their ecclesiastical superior. The Popes founded their claim upon scriptural precepts and practice, and referred to Abraham, a priest, paying tithes to Melchizedeck, the high priest; and to the Levites, in the Mosaic law, paying the second tithes, that is, the tithes of their tithes, to the priest. The Popes sometimes granted these first-fruits and tenths to the King, for some special purpose, or as a requital for some favour received; thus, in 1253, Pope Innocent XII. gave to Henry III. the first-fruits and tenths

of all ecclesiastical benefices for three years; and, in 1288, Pope Nicholas IV. granted the tenths to Edward I. for six years, towards defraying the expenses of an expedition to the Holy Land. In order to collect them at their full value, a taxation was begun, by the King's precept, in that year, and finished in the province of Canterbury, in 1291; and in that of York, in 1293; the whole being under the direction of the Bishops of Winchester (John de Pontissara) and of Lincoln.

As far as respects Hampshire, we gather from the above mentioned source that the diocese of Winchester is essentially the same in extent, excepting the Channel Islands, that it was five hundred and sixty years ago; that, as now, it comprised the counties of Hants and Surrey, and that the first formed the Archdeaconry of Winchester, and the latter that of Surrey, and that the former was divided into deaneries, of the same names and extent, as at present; not a single parish having apparently been transferred from one deanery to another; and we are also led to the conclusion, that the number of Churches and Chapels in Hampshire were more numerous towards the close of the thirteenth century, than they were at the close of the eighteenth century.

The report contains the name of each benefice, to which is sometimes added with Chapel or Chapels, its supposed annual value, and the amount of its tax; and whether there was a parsonage attached to it, and its value and tax. The number of Churches, or rather benefices returned, is two hundred and forty, exclusive of the Chapelries, probably, fifty in number; but it is

clear that this did not include the whole of the Churches then existing in the county, as the Episcopal Register of John de Pontissara, who was employed in drawing up the report, shows that there were at that time above fifty Churches and Chapels within the city and suburbs of Winchester, whilst the Taxation report mentions but seventeen; and that the antient Chapels of Lockerly, and East Dean, which are mentioned in the Domesday Book as belonging, as they still do, to the Church of Mottisfont, are not noticed. That only such are entered as were liable to taxation, by having a settled endowment, appears to be the case, as there were six Churches in Winchester which were only returned as having parsonages attached to them, and taxed to the value of them only; and also at Southampton, the Church of All Saints, is returned as having a parsonage valued at £1:6:8, tax 2s. 8d. It is probable that these, and other Churches which are not mentioned, belonged to monastic establishments, and were served by members of them.

If the lack of parsonages be a proof of non-residence, then this evil prevailed more in Catholic than Protestant times; since, of the above number of 240 benefices of the county, only seventy-two appear to have possessed parsonages. The value of them differed greatly; thus the one at Droxford was returned at £6:13:4, and of that of Froyle at £4:6:8, whilst that of St. Peter Cheesehill, Winchester, at 5s. and others in the same city at 1s. each: the only explanation of which, that can be given is, that Droxford may have been a country residence of the Bishop of

Winchester, and Froyle of the Abbess of St. Mary's, Winchester, to whom the Church and manor belonged.

With the exception of district Churches, and Chapels of Ease of modern erection, and such other edifices which are ecclesiastically denominated Chapels, the report contains a report of all the Churches of the county; and we shall take the several Deaneries in succession, for the purpose of shewing, as far as we can, what addition or reduction has been made in the number of Churches, to the commencement of the present century.

Alresford.—All the present Churches of this Deanery are mentioned in the report, with the exception of New Alresford, Medstead, Titchborne, Beauworth, Kilmiston, and Ropley, which are Chapelries. The two first belong to Old Alresford, and were unquestionably standing at the period, as they are mentioned in the Domesday Book, that authority stating Alresford had Chapels; Titchborne Church was certainly in existence, as were probably the others. There was also at that time Churches at Abbotston, and Abbot's Worthy, which have long been destroyed.

Alton.—In this Deanery, also, the Chapelries are not mentioned by name, but there is reason to suppose they were then standing, as those Churches to which they now belong, are mentioned as having Chapels. The benefices are the same now as formerly, with the exception of Greatham, which is not mentioned.

Andover.—The report does not mention the present Churches of Linkenholt, Monkton, and Kimpton, but the whole of the remaining Churches and Chapels of

this Deanery were, it appears, then standing. Mention is also made of a Church at Compton, and at Little Anne, and of a Chapel belonging to the Church of Thruxton, probably Monxton.

Basingstoke.—The Church of Stratfield Turgis, and several Chapels, are not mentioned, but the report contains a mention of two Churches at Ellisfield, and one at Chineham.

Droxford.—The benefices are apparently the same now as they were at the period of the report. The Church of Buriton is in it, called by the name of the manor, Mapledurham, and had a Chapel, namely the present Chapel or Church of Petersfield. Mention is made of Chapels belonging to the Church of Hambleton, of which there were four, and of Churches at Walesworth and Lammer. Of the present Chapels of Croften, Durley, Gosport, Idsworth, and North Hayling, there is nothing to intimate that they then existed.

Fordingbridge.—The whole of the Churches and Chapels of this Deanery, are mentioned either directly or indirectly; except Hale, a Chapel to Fordingbridge.

Sombourne.—In this Deanery, we have no intimation by the survey, that the Chapels of East Dean, Lockerly, Bossington, Stratton, Stockbridge, and Northington, were in existence at the time, but we have shown that two of them certainly were, and the probability is, the whole of them were then standing. All the present benefices, with the exception of Timsbury, which, till the dissolution of the monasteries, was a Chapel of Mottisfont Priory, are mentioned in the return.

Southampton.—The Churches of Botley, St. Lawrence, and St. John, Southampton, Beaulieu, and Chilworth, are not mentioned. There is reason to believe that both of the Southampton Churches were then standing, and were, probably, served from St. Denys's Priory, Portswood. Chilworth was a Chapel of the same priory; and Beaulieu belonged to its once-famed Abbey.

Isle of Wight.—Twenty-two out of the thirty parish Churches of the island, including St. Nicholas Castlehold, are mentioned by name; and those of Shorwell, Newport, and Northwood, indirectly; Carisbrook, the mother Church, having Chapels. Of the six others, there is a mention of a Church at Niton, in the Domesday Book; the old Church of Binstead was of Norman foundation, and therefore must have been standing in the reign of Edward I. and was, probably, not returned as then belonging to Quarr Abbey. Yaverland was a Chapel to Brading, and Kingston shows itself of an earlier date. Standon, now in Brading parish, and Newtown, are mentioned as having Churches.

Winchester.—Of the three-score, and even more, Churches and Chapels, which were standing in the city and suburbs of Winchester, only twelve remain. Beyond this limit, there appears to have been no diminution, or addition, during the course of five centuries, save that there was a Chapel on St. Catherine's hill; and that at Week, which was then a Chapel to a Church in Winchester, is now the Church of the parish. There is no mention of Owslebury, which, till lately, was a Chapelry of Twyford. The Church of

Crawley is mentioned as having a Chapel, probably its present one of Hunton; as is that of Hursley, the benefice of which still comprises the Rectory of Otterbourn.

In addition to those Churches mentioned in the return, but not now in existence, we find, by reference to the King's Book, of Henry VIII., mention of several other ancient Chapels, which have disappeared, as Halden, Alverstone, and Buttleworth, in the Isle of Wight; Shirley and Ower, in the Southampton Deanery; and Sutton Scotney, and Piddleworth, in that of Som-bourn; besides many others, which were probably in existence at the former period.

Enough has probably been said to convince our readers that there were more Churches and Chapels in Hampshire at the close of the thirteenth than at the commencement of the nineteenth century. During the episcopacy of the present Bishop a great number have been erected, but we question whether, as yet, the deficiency has been supplied, we mean merely in numbers; for we are ready to admit that the amount of accommodation is much greater now than then, but not in proportion to the population.

With respect to the comparative value of the benefices at the two periods, it is impossible to arrive at any thing like a certain conclusion, but we find that the nominal increase is about forty-fold. There are a few instances where the increase has been only twenty-fold, and in others as high as eighty-fold. We have no information what was the price of wheat at the time of the assessment of the livings; but this we know that there were, in former times, great fluctuations in price of wheat,

which was sometimes as low as 1s. 4d. the quarter, and then, within the following year, more than twenty shillings the quarter. Comparing the prices in different years, we do not think we shall be far from the mark in assuming that the nominal increase of this necessary article has been from ten to twelve-fold, or somewhat about a third of that of the benefices.

To show the difference (at least nominally), we here give a few of the benefices of the county, with the respective value of each, according to the taxation of Pope Nicholas, 1291, the King's Book of Henry VIII. 1515, and the Clergy List of 1845 :—

	1292			1515			1845
	£	s	d	£	s	d	£
Crawley, with Hunton ..	20	0	0	35	13	4	690
East Tisted	8	0	0	16	0	0	333
Wonston	40	0	0	46	15	6½	967
St. Mary, Southampton..	53	6	8	37	5	5	*
Fawley, with Exbury....	26	13	4	34	13	6½	1179
Alresford, with Chapels..	26	13	4	49	12	8½	**
Cheriton, with Chapels ..	40	0	0	66	2	6	1192
Bureton, with Petersfield	46	13	4	32	16	10½	1194
Droxford	26	13	4	17	19	4½	799
Woodhay, with Ashmansworth }	20	0	0	21	6	0½	1078
Mottisfont with Chapels..	30	0	0	14	18	11½	900
Calborne, I. W.	26	13	4	19	12	8½	464

* No return, probably £1500.

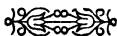
* * No return, probably £2000.

The temporalities of the Bishop, arising from manors belonging to the see, and exclusive of the appropriation of the tithes of several large parishes, amounted to £2977 : 1 : 7½.—Those of the monks of the Cathedral, £701 : 0 : 7.—Hyde Abbey, £211 : 5 : 7½.—Titchfield

Abbey, £43 : 7 : 4½.—Southwark Priory, £27 : 17 : 8.—Selbourn Priory, £9 : 6 : 2.—St. Denys's Priory, £13 : 16 : 8.—Hayling Priory, £27 : 3 : 4.—Beaulieu Abbey, £100 : 0 : 0.—Netley Abbey, £17 : 1 : 0.—Wherwell Abbey, £201 : 18 : 5½.—Romsey Abbey, £17 : 7 : 6; and St. Mary's Abbey, Winchester, £82 : 3 : 0.

The value of the whole of the parochial benefices of the county, amounted to £4551 : 4 : 0; and as we find that the value of a rectory is now about the fifth of the assessment, or rental, of a rural parish, we may assume that was the case then, and, as at the period, no portion of the tythes had passed into lay hands, and those held by monastic establishments, are returned as benefices, we shall, by multiplying the above named sum by five, have £22,756, as the rental of the county, and by multiplying the same by 40, we have £910,240, as the present value, whilst a late assessment of the county, exclusive of the boroughs of Portsmouth, Southampton, Winchester, and Andover, returns the rental of the county at £949,777.

But, to show how large a proportion of the rental was absorbed by the Church, at the time, we must add to the above, £4551 : 4 : 0, the value of the parochial benefices, £2047 : 16 : 0, the amount in value of the temporalities of the several monastic establishments, and £1609 : 10 : 0, the value of the temporalities of the see, arising from manors situated in the county, making together, the gross sum of £8208 : 10 : 0, being more than one-third of the whole rental of the county.



Christian Names, Winchester.

THAT fashion exerts its influence even in what are commonly called Christian names, I think no one will deny. There have been periods when names somewhat fantastic have had popularity,—such as the names of the Virtues,—as *Patience, Truth, Prudence, and Faith, &c.*, by which women were named, whilst *Thankful, Faithful, Sabbath*, and others more extraordinary, have been borne by men. These are now gone completely out of fashion, and but few Scripture names are now in use, except in strictly rural districts. Within memory, there are several names which have come into fashion, as Frederick, Alfred, Albert and Walter, among men; and Victoria, Adelaide, Augusta, &c., among women, superseding names which were formerly more in use than at present.

It appears from two authorities, which I have consulted, namely a List of the Principal Inhabitants of Winchester, in 1798, and a List of the Municipal Voters for the city, in 1848, that nearly one-fourth of every male inhabitant of Winchester was a John at the

former period, and only one in eight at the latter; that the names of Charles, Henry, and George, have increased in public favour, and that those of Joseph, Richard, Robert, and Edward, have diminished, whilst those of William, Thomas, and James have remained nearly stationary, and in proof of which, the following table is laid before our readers:—

In 1798, out of 318 male persons, whose names appeared in the list of the residents in Winchester, there were of the Christian names of		In 1848, out of the 634 names of persons, whose names appeared in the Municipal List of Voters, there were of the Christian names of	
John.....	77	John.....	82
William.....	61	William.....	125
Thomas.....	27	Thomas.....	54
James	24	James	51
Edward.....	18	Edward.....	21
George	14	George	60
Richard.....	15	Richard.....	11
Robert	12	Robert	19
Joseph	18	Joseph	13
Henry	11	Henry	49
Charles.....	7	Charles.....	49
Other names.....	34	Other names.....	100
	318		634

It will be thus seen that, taking the Municipal List of Voters as a criterion of that of the inhabitants of Winchester, every fifth male person is a William, every eighth is a John, and that every eleventh is a George. The name which has made the greatest stride in public favour, is Charles; for, whilst in 1798, only one person in 44 was so called, in 1848, one person in every thirteen bore the cognomen. It is probable that the

list of voters is not a safe criterion, as it does not include the youthful part of the community, who have been honoured with the new favourite appellations of Alfred, Albert, Walter, and Frederick, but only those who have a local standing in the city.



**Ecclesiastical Benefices,
In Hants, Wilts, Dorset, and Somerset:
the
comparative value of.**

THE great disparity in the value of Ecclesiastical Benefices has long been a subject of remark, and many schemes to make them more equal have been propounded. This disparity arises from various causes: the extent and value of a parish, whether two or more parishes are included in one benefice, and whether the benefice be one in which the holder is entitled to the tythes, both large and small, or a vicarage in which the holder is entitled to the small tythes only, or a perpetual curacy, the holder of which receives a fixed stipend, often an inadequate one, in lieu of any portion of them. All benefices, save perpetual curacies of recent formation, were originally rectories, and such as have lost the character, were, in a majority of cases, attached to some monastic establishment, which received the whole of the tythes, and paid a modicum to one of its members for the performance of divine service in the parish church. The revenues of the antient Abbeys

and Priors arose in part from the tythes of the livings of which they were the patrons, and the endowments of our present Cathedral establishments and Colleges are principally derived from like sources. Our prelates, previous to the Reformation, were in no way scrupulous in robbing Peter to pay Paul, as we have shown in our paper on the Dissolution of Monastic Institutions in Hampshire and Wiltshire. It is probable, that when a rectory was made a vicarage, it was intended that the holder of it should be resident, in consideration of which, the small tithes and a portion of the large ones were allowed for his support, but that in the case of perpetual curacies, residence was not expected, and the sum settled was for the performance of divine service on the required terms.

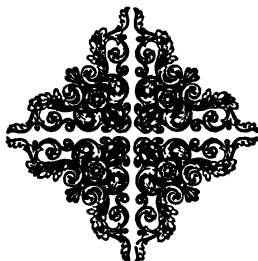
The sum settled for the support of perpetual curates has, in many instances, never been augmented ;— although the value of money has experienced a great change, and the appropriators or impropiators receive six or seven-fold of what was the original value of the tythe.

But to confine our notice to the above mentioned counties, we find by a reference to the Clergy List for 1846, that there were in Wiltshire 274 benefices, of which 141 were rectories, 98 vicarages, and 35 perpetual curacies ; in Hampshire 278, divided into 137 rectories, 69 vicarages, and 72 perpetual curacies ; in Dorsetshire 207, divided into 181 rectories, 58 vicarages, and 16 perpetual curacies ; and in Somerset 416, divided into 219 rectories, 124 vicarages, and 73 perpetual curacies ; and that they were of the value shown by the following table :—

Value.	Wilts.	Hants.	Dorset.	Somerset.
Above £1000.....	2	8	1	0
„ 900.....	3	6	2	1
„ 800.....	5	2	4	5
„ 700.....	4	6	3	8
„ 600.....	8	18	4	11
„ 500.....	13	18	8	12
„ 400.....	25	25	21	32
„ 300.....	52	46	33	54
„ 200.....	57	41	45	93
„ 100.....	59	64	54	126
„ 50.....	23	21	27	47
Less than 50.....	5	11	4	10
No return.....	7	12	1	7
	263	278	207	406

With respect to the Episcopal patronage in these counties we find that the Bishop of Salisbury is the patron of twenty-nine livings in Wilts, of which eleven are rectories, and one only above the annual value of £700; and thirteen in Dorset, of which two are rectories, and one, Gillingham, of the annual value of £1,300; and that his lordship's patronage in his diocese, exclusive of archdeaconries and canonries, amounts to £12,420, and in other dioceses to £1,836, making together the gross sum of £14,256. The Bishop of Winchester is the patron of fifty-three livings in Hampshire, of which seven are respectively above £1,000 per annum, and three others above £900 each; and the value of his patronage, exclusive of archdeaconries and canonries, amounts, in Hants, to £25,846; in Wilts and Dorset, £4,120; and other counties £2,706, making together the sum of £32,642. The Bishop of Bath and Wells is the patron of thirty-

six livings in Somersetshire, of which only ten are rectories, and his lordship's patronage in that county amounts to £7,931; and in other counties to £1,978, making together the gross sum of £9,909. This shows a great difference in the value of patronage of the three Bishops—that of the Bishop of Winchester being considerably more than double that of the Bishop of Salisbury—and more than three times that of the Bishop of Bath and Wells.



Winchester: Three hundred years ago.

EXTRACTED FROM LELAND'S ITINERARY, WITH
EXPLANATORY NOTES.

"THE town of Winchester is by estimation a mile in diameter, in compass within the walls. The length of it lyeth from east to west, and the breadth from north to south. There are in the walls six gates; by east one, by west another, the third by south, and the fourth by north. The fifth is called Kingsgate, and is between the Southgate and Wolvesey, the Bishop's Palace; and the sixth is between the Northgate and the Eastgate, and is no great thing, being but a postern, and is called the Bournegate." The North, South, and Eastgates were pulled down by order of the Commissioners of the Pavement, little less than 80 years ago, when the Act constituting that body came into operation. Bournegate had fallen down many years previously.

"The Castle joineth hard by the south side of the Westgate. The Cathedral Church and the Close lie on the south side of the town, and is in compass with the Cemetery nearly half a mile; and on one side hems

in the town as the wall of it, even almost from the Kingsgate to the very Palace wall of Wolvesey, and the Castle or Palace of Wolvesey hems in the Close wall almost to the High-st. The Palace is well towered and watered about, and St. Mary's Abbey, a little to the west of the Eastgate, is well watered with an arm of the Alresford River that runs through it, and after to Wolvesey.

"There is a fair Chapel on the north side of St. Mary's Abbey Church, in an area thereby (the present fair ground), to which men enter by certain steps, and under it is a vault for a carnyary (mausoleum). One Inkpen that bears on his shield a schekle of silver and sables, was the founder of it. There are three tombs of marble, of priests custodes of this Chapel.

"Entering into Winchester by the Eastgate, there was hard within the gate on the right hand a house of Grey Friars, and hard by it on the same side, but a little more west, is a fair Hospital of St. John, where poor people are kept. There is in the Chapel an image of St. Brinstan, sometime Bishop (931-934), who founded a hospital in Winchester.

"The Black Friars' College stood somewhere to the north within the town, and the house of the Augustine Friars stood a little without the Southgate on the left hand in the way to Hampton."

Our author has confounded the side of the house of the Black Friars or Dominicans with that of the Grey Friars or Franciscans. It was the former who were located just within the Eastgate, and the habitation of the latter was at the north side of the town, namely, in the garden between the Middle and Lower Brook-

street, near to the North Walls. The site of the house of the Augustines without Southgate still bears the appellation of the Friary.

"St. Swithin, now called Trinity, stands on the south side of the town, and there is a Chapel with a carnary at the west end of it.

"The new College lies without the town wall by south, hard against the Close wall, and the waters which come from Wolvesey and the Close goes hard by the east side of the College, and so towards St. Cross.

"The College of St. Elizabeth of Hungary, founded by Bishop Pontissara, lies short of the new College, and there is but a little narrow causeway between them. The main arm and stream of the Alresford River divides a little above this College into two arms which run on each side of the College, and within these two arms, and not far from the College of St. Elizabeth, is a Church of St. Stephen." The site of St. Elizabeth College is in the Warden's meadow, and the foundations of the Church were distinctly visible during the late dry weather.

"There was a hospital for poor folk a little without Kingsgate (the corner of College and Kingsgate-streets), which was maintained by the monks of St. Swithin (the Cathedral), but now suppressed.

"There has been within the town walls xxx. parish Churches. Bishop Fox suppressed divers of them, inviting the people of the town to maintain the others, yet standing, and to make any honest living for the incumbents.

"There is a street in Winchester, which leads from the High-street to the Northgate, called the Jewry, (for many years known as Gaol-street), because the Jews did inhabit it, and had their synagogues there. The staple-houses for wool in Winchester, lay from the Westgate in a back-way to the Northgate," and the way is still known as Staple Garden-lane.

"St. Michael's-gate in Winchester is spoken of by antient writers, but that name is now out of use. There is a Chapel of St. Michael by the Kingsgate (in Kingsgate-street) whereon I conjecture that Kingsgate was sometimes called St. Michael's-gate.

"There is a suburb without the East Gate, called the Soken (Soke), and is the biggest of all the suburbs belonging to the city of Winchester. In this suburb there are two parish Churches (St. John and St. Peter Cheesehill); and a little without this suburb eastward, on the top of a hill on the way to London, is a Chapel of St. Giles, which at one time, as it appears, was a bigger thing. Waldavus (Waltheof), a noble Saxon or Dane, was here beheaded by the commandments of King William the Conqueror.

"There is also a little suburb without the Westgate, and without was a Church or Chapel that now serves for a barn." The Church here spoken of was dedicated to St. Anastatia, and stood in a field now the glebe of Week parish, immediately on the right hand on the further side of the railway arches under the Stockbridge Road.

"The suburb to the north bears the name of Hyde, and in this suburb stood the great Abbey of

Hyde, and has yet a parish Church. This Abbey was once called the New Minster, and stood in the Close (Cathedral-yard), hard by St. Swithin, otherwise then called the Old Minster, but when it was translated hence, it bore the name of Hyde. The remains of Alfred, King of the West Saxons, and of Edward his son and King, were translated from the New Minster, and laid in a tomb before the high altar at Hyde, in which tomb was found little labels of lead inscribed with their names; and here also lay the bones of St. Grimbald and Ludoce.

“On the south side of Hyde Abbey, and between it and the city wall, is a meadow called Denmark, where the fame is that Guy, Earl of Warwick, killed Coldebrand, the Danish giant.

“There is a little suburb without the Bournegate, or postern, and a fair suburb without the Kingsgate. There is also a little suburb without the Southgate, and here was a fair Church of St. Faith, suppressed by Bishop Fox, and the parish annexed to St. Cross.” The Church stood in the burial ground, near the turnpike gate, and the foundations were within a few years visible in dry summers.

“There was a very fair Chapel of St. Catherine on a hill, hardly half a mile from Winchester by south, which Chapel was endowed with lands, which Cardinal Wolsey caused to be suppressed, as I have heard say.” Traces of the foundation of this Chapel were discovered on the summit of the hill, under the fir-trees, during the visit of the Archæological Association to Winchester, August, 1845.

There were at that time, as it appears by the "King's Book," Henry VIII. in the city and suburbs 15 parochial benefices (and probably as many Churches), the names of which we append, with the annual value of each, both at that time, and at the present, according to the above authority, and the Clergy List of the year 1845.

St. Thomas and St. Clement	13	17	8½	} 145
St. Peter Marcellus (now united to St. Thomas)	3	4	2	
St. Maurice	6	7	6	
St. Mary Kalendar (now united to St. Maurice)	7	0	0	} 145
St. Mary Wode (")	2	0	0	
St. George (")	3	6	8	
St. Peter Colebrook (")	6	13	4	} 145
St. Lawrence	6	5	0	
St. Bartholomew Hyde	10	0	0	
St. Swithin	6	6	10½	65
St. Michael	5	7	11	104
St. Peter Cheeseshill	14	9	9½	94
St. Martin, Winnal	5	0	0	174
St. John	no return			82
St. Faith	ditto no return			

St. Peter Colebrook—which, for some years, was united to St. John—is called in the "King's Book" St. Peter, Southgate, either because the Church was situated on the south side of the town on entering the eastgate, or more probably, because it stood near the southgate of St. Mary's Abbey, to which it was originally a Chapel of ease. Leland mentions that there had been within the walls thirty parish Churches, and that Bishop Fox suppressed divers of them, whilst more recent writers, suppose them to have been at one period, double that number; and, unquestionably, if

we consider as such all the different Chapels, the latter are correct. We are not informed the number suppressed by Bishop Fox, but in the reign of Henry VI. the decay of the city was so great, that no less than seventeen churches were allowed to fall down. In the year 1453, the mayor and commonalty petitioned the King, to be allowed to receive, for the use of the city, the payment of the fee-farm rents, a portion of the issues arising from the awnage and subsidy of woollen cloths within the city and suburbs, on the grounds "that the bailiffs had little or nought of certainty to pay the charges to which the city was subject, and only of casualties; that they were yearly losing, in the payment thereof, the sum of forty pounds and more, and that from this cause, and also of the great charges, and daily costs, the city was put to by the enclosing and murage of the said city, it had become right desolate, inasmuch as many notable persons had withdrawn from the city, and from which cause, nine hundred and forty-seven houses, which were wont to be occupied, were void, and because of their withdrawing, seventeen parish stand to officiate." After a schedule, shewing in what streets the desolate, or fallen houses and churches were situated, the petition concludes thus: "The desolation of the said poor city is so great, and yearly falling into such decay and ruin, that without the gracious comfort of the King, our sovereign lord, the mayor and the bailiffs must of necessity cease, and deliver up the city, and the keys, into the King's hands." The petition was accepted right graciously, and the prayer granted, within a few months.

We here add the schedule above alluded to:—

“These be the streets that have fallen down in the city of Winchester, within the four-score years last past.

“Jewry-street, wherein were four-score houses, and now but two.

“Fleshmonger (St. Peter) street, wherein were seven-score householders, and now but two.

“Parishment (Parchment) street, wherein were sixty householders, and now but four.

“Colebrook-street, wherein were eight-score householders, and now but sixteen.

“Calpe (St. Thomas) street, wherein were one hundred householders, and now but eight.

“Gold (Southgate) street, where were seven-score householders, and now but eight.

“Burden (Little Minster) street, wherein were sixty householders, and now not one.

“Shulworth (Upper Brook) street, wherein were seventy householders, and now but four.

“Bucke-street, (now Busket-lane, and which then ran from the High into the Lower Brook-street), wherein were forty householders, and now but two.

“Minster-street, wherein were four-score and ten householders, and now but two.

“Gar-street, (Trafalgar-street, which ran from the High-street to the South-gate) wherein were one householders, and now never a one.

“These be the Churches which have fallen down, within the said city:—Our Saviour, and Our Lady, in Burden-street; St. Michael, in Jurey-street; St. Michael and St. Swithin, in Fleshmonger-street; St. Martin, in Parishment; St. Swithin, in Shulworth-

street; St. John, in Bucke-street; St. Martin, in Minster-street; St. Alphage and St. Petroke, in Calpe-street; St. Nicholas and St. Boniface, in Gold-street; St. Margaret, St. Andrew, and St. Paul, in Gar-street; and St. John in the Ivy, in Tanner-street."

The great number of Churches which stood in antient times in the city is thus noticed by Trussel, in his Manuscript History of Winchester, written in the reign of James I.:—"Passengers could in no way come into the city, either through any of the gates or single posterns, either by necessity they must go under some Church, or so close to a Church or some Oratory, that they might not touch anything on their entry thereto, anything so soon as the walls of such places. The testimonies thereof are, at this time, the ruins of the Churches and such places; as for instance, whoever then came in at the Northgate must come under the Church of St. Mary, built upon that gate, and close by the Church of Allhallows, built close within the wall, both of which were burnt down in the time of King Stephen, at the entry of Henry de Blois, the King's brother, that way. If through the Kingsgate, then likewise under the Church of St. Swithin, built over that gate, and which at this day is used as a parish Church. If through Westgate, then close to a Chapel built just without the walls, but adjoining to the gate, and part thereof is yet standing; or by the Church of St. Peter's-Whitebread, built on the same side of the way, but within the gate, and that, with the former, perished in the flames. If they came through Eastgate, they came close to the walls of the Whitefriars, built within the city, on the north side of the High-

street, and ruined at the time of the suppression of such places, intended for holy devotion; and then by the Chapel of St. John, there yet standing, which in these days is made useful for some pious purposes. If any came through the Southgate, they must needs go by the Church of St. Mary, built within the city, on the west side of Gold-street, some part of the ruins thereof are yet apparent. Nay, if the entrance had been through Durngate postern, though no ordinary way, yet it must needs have been close by the walls of the Church of the Blackfriars, a most curious piece of workmanship, of full square black flint, as yet remaineth visible in the ruins thereof."

How low Winchester had fallen from "its high estate" in the reign of Charles I. is shewn by the notice of it, by John Taylor, the Water Poet, in his work entitled "Discoveries by Sea and Land:"—

"On Thursday, the 21st of August, I took Winchester in my way homewards: where I saw an antient city, LIKE A BODY WITHOUT A SOUL: and I know not the reason of it, but for aught which I perceived, there were almost as many parishes as people. I lodged at the sign of the Cock, being recommended to the host of the house, by a token from Salisbury, but mine host died the night before I came, and I being weary, had more mind to go to bed than follow him so long a journey, to do my message, or deliver my commendations: but the whole city seemed almost as dead as mine host, and it may be they were all at harvest-work: but I am sure I walked from the one end of it to the other, and saw not thirty people of all sorts: so that I think if a man should go to Winchester for a goose, he might lose his labour, for a trader cannot live there, by vending such commodities."

Winchester College Prize Poem :
On the Altar-Piece of Winchester Cathedral.

BY WILLIAM HOWLEY,
Afterwards Archbishop of Canterbury.

WE give insertion to the following youthful effusion of the late venerated Primate of all England, and which has never before appeared in print, for the following reasons:—that the author was a native of Hampshire; that it was penned in Hampshire; and that its subject belongs to Hampshire.

Dr. Howley was born at Ropley, near Alresford, in 1766; his father being rector of Bishop's Sutton, and Vicar of Ropley, which forms one benefice. He commenced his education at Winchester College, and, in 1783, was elected to New College, Oxford, and, in 1794, was elected Fellow of Winchester College. He was appointed Canon of Christ Church College, Oxford, in 1804, and Tutor to the Prince of Orange, then resident in that city, and, in 1809, Regius Professor of Divinity in the University. In 1813, he

was elevated to the see of London, and, in 1828, to the Archbishopric of Canterbury, which he filled nearly twenty years, dying on the 11th of February, 1848.

ON THE ALTAR-PIECE AT WINCHESTER.

THE pencil's glowing lines, and art divine,
 The beauteous colours, and the bold design,
 Where living graces strike the ravished eye,
 And animated forms with Nature vie;
 Where Lazarus from earth is called to light
 By Christ's dread voice,—my artless lays invite.
 Ye echoing aisles and high-arched roofs, that shed
 An awful horror and religious dread!
 Ye storied windows, that exclude the day,
 Whose painted pannels dim the noon-tide-ray;
 Columns, that cast a venerable shade,
 And tombs, for holy contemplation made;
 Where oft my steps have wandered with delight,
 Where first the Heav'n-taught pencil struck my sight:
 Exalt my numbers, swell the flowing line,
 And make me equal to the vast design.
 With borrow'd warmth my humble song inspire,
 And touch the poet with the painter's fire.
 High o'er the altar's base the picture stands,
 Bursts into life, and owns the artist's hands.
 Here a cleft rock its blankning shade displays,
 Here purple æther laughs with orient rays;
 Above the rest, a Form august is seen,
 With port majestic, and with brow serene;
 Lo, a calm smile divine contentment shows;
 His red'ning cheek with warm compassion glows:
 His hyacinthian locks, with clust'ring grace,
 Shading the 'fulgence of his awful face:
 His placid eyes emit celestial day,
 And beaming glories round his temples play.

SAVIOUR OF ALL! he calmly waves his hand,
 And to the grave proclaims his dread command;
 Th' unwilling grave, wide-gaping, yields its prey,
 And Lazarus regains the realms of day;
 Behold, half rising from the bursting ground,
 With stony eyes, he wildly stares around;
 In vain each object swims before his sight,
 Nor can his frozen sense break through the night.
 Still on his eye-lids hang the dews of death,
 Still faintly flags the scarce returning breath;
 A ghastly paleness o'er his face is spread,
 Feebly he strives to rear his drooping head;
 His head and livid cheek to view reveal'd,
 The rest behind the winding-sheet conceal'd.
 But see two forms, with radiant beauty shine,
 The bright creation of a hand divine.
 Their auburn hair, in mazy ringlet, flows,
 Health on their cheeks, the genuine blush bestows:
 In speechless extacy, see Martha stands,
 And clasps her brother with her longing hands;
 Clasps his chill limbs, his clay-cold bosom warms,
 And prints receiving kisses on his arms.
 But beauteous Mary, on the turf reclin'd,
 Pours forth the strong emotions of her mind:
 On Jesus first, her grateful eyes appear,
 And o'er her joy-flush'd cheek, streams down expressive tear.
 So have I seen, when o'er the verdant meads
 Young April first the hours resplendent leads,
 The opening clouds a gentle moisture pour,
 And 'mid the sunshine drop the silent shower.
 Here struck with pious awe the Apostles stand
 Around their Lord, a venerable band.
 Warm Charity in all their looks is seen,
 Their countenance earnest, and devout their mien.
 Then rush the eager crowd, with wild amaze,
 Throng round tumultuous, and with ardour gaze:
 Before the rest a sire, impatient, flies,
 Wonder and joy seem kindling in his eyes:

His hoary head his shrivell'd years proclaims,
His bosom burns with pure religious flames.
Each face appears with admiration fir'd,
Or aw'd with reverence, or with joy inspir'd ;
Whilst we, with equal admiration, gaze,
Adore the SAVIOUR, and the painter praise.
Supreme of artists, whose exalted name
Still lives through ages with increase of fame,
Oh ! couldst thou paint the last, the dreadful day,
When all this crumbling pageant shall decay ;
When through the void, the deep-ton'd trump shall sound,
And all the dead, amazed, start from the rifled ground ;
CHRIST through the piece, in blaze of day array'd,
The brightness of his Majesty display'd,
Should ride exulting on the whirlwind's wing,
While choirs of seraphs loud Hosannahs sing.
Then Hell's grim King shall feel eternal pains,
And death be bound in everlasting chains :
Then op'ning wide the grave her prey resign,
Then close for ever by command Divine.
Then all the world, like Lazarus, should rise,
Leave the dull earth, and rush into the skies ;
So would each eye the scene, with rapture, view,
Foretaste the bliss above, and think the picture true.



Antient Municipal Records :

Southampton & Winchester.

THE value of the antient records, preserved with jealous care by Municipal Corporations, consist in their being the best illustrators of the customs and manners of the former inhabitants of their several towns. They speak not only in the language of their day, but express that which was intended by those under whose direction they were drawn up. They support, or contradict, opinions now currently received, and, in many instances, are the touchstone of the truth of the statements of historians, who are often misled by previous writers, and whose judgments are often unwittingly perverted by their religious or political sentiments, or their pre-conceived opinions.

These masses of paper, or of parchment, are of no creed or party; they speak the plain unvarnished truth, and are but the reflex of the minds and knowledge of those who framed them. By means of them, bye-gone regulations and customs again appear in their pristine freshness; and while they show what was the actual condition of the people during the middle ages, through

them we may, in a great measure, trace the progress of the arts and sciences.

During the summer of 1845, the sun beamed for the first time for many, very many years, on divers musty records, deposited in the Corporation chests at Winchester, Southampton, and Lymington. At the meeting of the Archæological Association, two interesting paper entitled "Remarks on the Municipal Privileges and Legislation in the Middle Ages, as illustrated from the ancient archives of Winchester and Southampton," were read by Thomas Wright, Esq.; and at the subsequent meeting of the Archæological Institute, W. Vaux, Esq. read a paper, containing sundry extracts of the Court Leet Records of Southampton, interspersed with explanations of them. A few months after, Mr. Bailey, the Town-clerk of Winchester, read to the members of the Mechanics' Institute of that place, a paper on "The Domestic Legislation of the City, from the Accession of Henry IV. 1399, till the Close of the Reign of Charles II. 1685; whilst we, about the same time, by the kindness of James Brown, Esq. the Town-clerk of Lymington, had the advantage of inspecting the archives of that borough, which, though not numerous, and extending no further back than the reign of Queen Elizabeth, furnish some curious and interesting materials.

In the present paper, we have availed ourselves of the researches of those two learned Archæologists, and also of the original documents, which the Town-clerks of Winchester and Lymington have kindly allowed us to consult. Here, as in other instances, we, for the convenience of our readers, have arranged our matter

under separate heads, and commence with noticing the great care taken by the ruling powers of Municipal Corporations, to maintain their own dignity, and more especially that of their Chief Magistrate, and the means adopted for insuring him the homage and outward respect of his fellow-citizens.

“Local Dignity—In all republican governments,” says Mr. Wright, “where an individual is suddenly raised by his fellow citizens from a position of equality to one of the highest superiority, it is found necessary to cover the want of natural dignity in the individual by an excess of inviolability and outward pomp in the office; and this was peculiarly the case in the mediæval towns, where the office of Mayor had to be placed in near rivalry with the pompous state of a feudal lord. This inviolability extended also to the officers who formed his ‘council of state’—the *peers* of the city or borough, who at Winchester are designated in early history by the somewhat poetic title of ‘*douzessairs*,’ while at Southampton they seem to have borne the more familiar and affectionate title of ‘good fellows.’ Disobedience to the Mayor on his slightest orders was a punishable crime. By a municipal statute of the city of Winchester, passed in the seventh year of the reign of Henry VIII. it was decreed, ‘that henceforward every citizen shall come at the command of the Mayor, upon pain of every one of them that makes default to forfeit half a pound of wax.’ By a much earlier statute of this city a heavy punishment was decreed against all who ‘slandered’ the Mayor or any of the Members of the Corporation; and as the parties aggrieved in this case were the sole judges, we

may take it for granted that they gave a large interpretation to the word. In a court roll of the second year of the reign of King Henry V. one John Parmenter, of Winchester, is accused of having 'blasphemed' the Mayor and others: this 'blasphemy' consisting in his having said 'that the said Mayor, with others, designed to sell the mill of the city, and to seal a charter thereof with the common seal, without the assent of the commonalty of the said city.' For this crime he was punished with a fine of forty shillings—an enormous sum at that time. In the 4th Philip and Mary, one of the common-councilmen was disgraced and deprived of his place and privileges, for uttering words in the council-room 'to the reproach and slander' of the Mayor."

During the reign of Queen Elizabeth, and at a time when Winchester is described as having fallen into "great ruin, decay, and poverty," and when only two out of the six aldermen could sign their names, (as appears by a Book of Proceedings), crosses being affixed to the names of the remaining four, unusual care was bestowed to prevent the Mayor and Aldermen from doing anything that might sink them in the estimation of the citizens. By an ordinance passed in the year 1587, it was decreed, that neither the Mayor or any of the bench (aldermen) should sell at their shops any fruit, vegetables, or brooms, by the pennyworth; by another ordinance, that the Mayor should not be seen abroad on horseback without his red gown. In one instance the Mayor was a dealer in fish; and it was ordered that he should not go to Southampton on horseback, to purchase fish, without his being attended

by a servant to carry the basket and bring home the fish; and, in another instance, the Mayor being an inn-keeper, it was ordered that he should not reside in that portion of his house where his business was carried on, and that he should not wait upon any of his customers unless they should happen to be members of Her Majesty's Privy Council, Parliament Men, or Justices of the Peace.

Similar sentiments appear to have existed at Lymington: it being there enacted, in 1574, that "Whoever admits a stranger to be his tenant without the consent of the Mayor, to forfeit 5*s.* for every month the stranger shall abide in his house. That every man being a burgess or commoner, to forfeit 10*s.* and three days imprisonment, for every time he shall misuse the Mayor in word or deed. If any burgess do miscall, misname, or call by any ill-name, a brother burgess, at any time hereafter, in the presence of the Mayor, or in open audience, he shall forfeit 3*s.* 4*d.*; and if any burgess shall refuse to obey the Mayor's summons, he shall be fined 5*s.* or be imprisoned two days and two nights."

In the reign of Charles I. the Mayor of Winchester, and the Dean and Chapter of the Cathedral Church, were at issue in the matter of levying the ship-money.

It appears that the Dean and Chapter were rated by the High Sheriff for the Close, as being within his bailiwick, and that they paid their quota to him accordingly. The Mayor of Winton conceiving this to be an encroachment on the jurisdiction of the city, also levied a contribution on the Close, and committed one of the singing-men to prison who refused to pay

the demand, having already paid it to the Sheriff. What reason the worthy head of the Corporation had for considering the Close to be within his liberty, can hardly be imagined; it is presumed there was not an instance in the kingdom, until the passing of the Municipal Act, of the Close annexed to a Cathedral coming within the jurisdiction of the adjoining city; and the precinct in question never was, before or since, conceived to be so. On the Mayor's refusing to deliver his prisoner, or return the money levied by him, the Chapter petitioned the King in council, to the following effect:—

To the King's Most Excellent Majesty.

*The Humble Petition of the Dean and Chapter of the Cathedral Church of the Holy Trinity,
in Winchester.*

In all humble manner shew unto your most excellent Majesty, that in levying the contribution towards the maintenance of your Majesty's navy royal, within your Majesty's county of Southampton, there was a rate lately imposed upon the petitioners, by John Button, Esquire, High Sheriff of the said county, to be raised by the petitioners within their liberties of the Close, belonging to the said Church, the which rate the petitioners most willingly submitted unto, and have accordingly collected and paid the same unto the said High Sheriff, and from him received a discharge, as by the certificate hereunto annexed may appear; yet notwithstanding the premises, the Mayor of the city of Winchester, encroaching upon the liberties of the said Church, hath rated your petitioners inhabiting within the said Close, and two of their singing-men and servants dwelling in the said Close and liberty, at his pleasure, and did commit one of them

until he was enforced to pay such rate as he the said Mayor had imposed upon him for his house in the Close, and threateneth to do the like unto the other. May it therefore please your most excellent Majesty out of your great piety and bounty to the Church, graciously to grant that your petitioners may still enjoy their ancient privileges and immunities from any such new jurisdiction of the neighbouring city, and as they are for ever bound, they shall always pray for the long continuance of your Majesty's most happy reign.

On the receipt of this petition, the Council appointed a day for hearing both parties, and after due deliberation, determined that the Close was not within the liberties of the city of Winchester, and ordered the Mayor to discharge his prisoner, and return the rate.

It should seem that the Corporation were greatly displeased at this decision, for they refused to attend Divine service at the Cathedral as they had been accustomed to do, which being made known to the King, his Majesty sent the following letter to his refractory citizens:—

Charles R.

Trusty and well-beloved,—we greet you well.

Whereas, we are given to understand, by our well-beloved Chaplain, Dr. Young, Dean of Winchester, that he hath lately given you notice of an order, which, with the advice of the Lords of our Privy Council, we have settled, for the regulating of our Cathedral Church, at Winchester, in some particulars which were in difference between that Church, and the Mayor and Corporation of our city there, namely, that our Mayor should not then bear up his maces in

the choir of that our Church. Whereas you, the Mayor of Winchester, and others, by your example, have ever since forborne to come to our Cathedral Church there. We have, therefore, thought fit, for the preservation of the solemnity of Divine service, in so antient and eminent a Church, and likewise for your own good, to will and require, you and your company, to frequent that holy place, duly from time to time, upon Sundays and Holy-days, with all due reverence, and that you be there at the beginning of Divine service, and that in your going in, and coming out, and whilst you are there, you carry yourselves as becometh you, in all obedience and conformity to the Canons of the Church, and to the commendable customs of that and other Cathedrals ; and herein you are not to fail, we having commanded the Diocesan and Dean of that place, to take especial care to see this performed ; and to give an account, from time to time, of your demeanour herein. This we hold most fit to be observed, for prevention of disorders and differences between the Church and the city ; in the good of both which, seeing that we have so great an interest, it shall be our special care, that the distinct liberties and privileges, granted by our royal progenitors to these several bodies, be inviolably kept for all time to come, and that every one in his place, be respected and obeyed accordingly. And therefore, we do hereby order, that from henceforth, there shall not be borne before the Mayor of that our city, any maces at all, within the choir of our said Cathedral Church, at Winchester. Neither shall he make use of any of those ensigns of authority, in any part of the Cathedral Church, or liberties thereof, but upon courtesy and permission, expressly granted by the Dean and Chapter.

Even this remonstrance did not terminate this notable dispute ; and the Corporation petitioned to

be allowed to carry their maces before them, within the precincts of the Church. After considerable discussion, it was finally determined by the King in council, that the Corporation should be allowed the use of their ensigns of dignity anywhere within the liberty of the Cathedral, except in the choir, where they were forbidden to make use of them, but by the special leave of the Dean and Chapter.

Suspension of Business on Sundays.—The first notice respecting the observance of the Christian Sabbath, is to be found in the Winchester Muniments for the year 1428, being somewhat more than a century previous to the commencement of the Reformation. The entry is curious, not merely from the peculiarity of its expression, but also, as showing the high standing of the Virgin Mary and other saints, in the estimation of the people; and for this reason we give it entire:—

“To the honour of Almighty God, St. Mary, the Virgin, and of All Saints:—At a Convocation of the Mayor of the City of Winchester, and of the XXIV. his peers, and with the assent of the whole commonalty of the city aforesaid, by the same Mayor, his peers, and the whole commonalty, then holden the Thursday next after the Invention [finding] of the Holy Cross, [May 3], in the 6th year of the reign of King Harry VI. [1428], it was ordained, and accorded, and perpetually to be observed within the same city, (that is to say), that all merchants and artificers, of what craft ever they be, dwelling within the city, or that shall dwell, every Sunday through the year, all the same day, shall shut up their shops, and there sell not of their wares and merchandize, whatsoever they be, and shall have no shop windows that day open, neither shall show any of their wares or merchandize, neither put any to sale upon their stalls,

under pain of forfeiture of 40s. to be levied to the common profit of the city, aforesaid, by the Ministers of the same city, without any contradiction."

There is no other entry on this subject, that we are aware of, in the Winchester Records; and it is not till nearly two centuries later, the reign of James I. that the Corporation of Southampton appear to have entertained the question. In 1608, there was an order, "That from thenceforth, the barbers should not trim any beards on the Sabbath-day, unless it should be such gentlemen strangers as should that day resort to the town;" and in the year following, it was ordered, "That the watch usually set by the fair, at Trinity fair, shall not be set on Trinity Sunday, for fear of profaning the Sabbath;" and in 1641, it was directed, "That on every Sunday morning, during Divine service and sermon, all the gates of the town should be kept shut, excepting the wickets of Bar, and Watergate."

Trade Regulations.—In days of yore, our Corporators interfered in every thing which in any way concerned the town; they regulated the prices of the divers articles exposed for sale, settled where the articles might be exposed, punished disorderly persons at their own discretion, and almost whim, and, apparently, at all times were alive to the importance of local independence, and the assertion of their local privileges. The first, and most antient extract, which we lay before our readers, is from the Winchester muniments, and bears date the 5th of Henry IV. 1404:—

"At a congregation held at Winchester, on the Thursday next after the feast of St. Brice, [Nov. 13], in the fifth year of

King Henry IV. after the Conquest: It was assented and agreed that strange butchers stand in the place to them assigned, and not in other places before this has been used, and that they bring the hide and tallow of every beast killed out of the city.

"Also the same day it was ordained that no fisher sell his fish in hulster; and that in summer they sell it not before six o'clock, and in the winter before seven o'clock in the morning, under pain of the forfeiture of their fish.

"Also that no fisher stranger shall attend in the same place with the butchers of the city, but shall have a certain place to them limited, and that they then shall sell their fish and not otherwise; That no stranger fisher be hosted or harboured in another fisher's house, from the hurt that may ensue. And that no other inkeeper where they are lodged suffer any fisher to buy of another within the inn or hostelry, privily or openly, upon paying 3s. 4d. every time he is found in default.

"That no citizen buy any victuals of any strange fisher or of any other person out of the common market under pain of forfeiture of 3s. 4d."

Some years later, it was ordered to every fisher of the city, that he was not to throw any water into the streets which had been used in cleaning his fishes, without throwing after it as much again clean water.

Bakers.—In the year 1520, it was agreed by the "whole assembly" of Winchester, that the Mayor should weigh the bakers' bread, within the city, once every month during his mayoralty; and about the same time, in the Southampton Records, appears the following:—

"Whereas, divers bakers of this town find themselves aggrieved, for when any profit is to be had in baking biscuits

for ships, some of the craft, by subtle means, to their single weal and to the common hurt, get the sale of all biscuits into their hands; for the reformation thereof, and the common weal of them all, it is agreed the 22nd day of October, in the ninth year of Henry VIII. before Richard Hill, the Mayor of the town, with the advice of his brethren, and with the assent of all the bakers, that henceforth every baker shall bring his portion of biscuit into the hall over the Market Place, and there to be sold by the masters of the trade indifferently, so that every man shall have his portion, and that no man take upon him to do contrary to this agreement, upon pain of loss for every time 10s. ; thereof 6s. 8d. to the town's use, and 3s. 4d. to the bailiffs."

The whole of the following relate to Southampton :—

Brewers and Tapsters—In 1530 it was ordered—

"That for increase and good occupation, and exclusion of idleness, night wastes, and all unlawful games, which is commonly used, and grown up by reason of that every other house is a brewer or a tapster, whereof it is agreed on the fourth day of July, in the twenty-second year of King Harry VIII. that there shall be appointed within the said town, certain brewers, both of ale and beer, to serve substantially the said town, and also one in every ward, to be tapsters to the same, finding surety that no night waste or unlawful game shall be used within their houses, but good rule, according to the order of the King's laws, and it is agreed that no common brewer of ale or beer, shall tap beer or ale within their houses, but to serve customers in gross [wholesale], that one may live by another, upon pain to forfeit for every time offending 3s. 4d."

In 1567, the Brewers were ordered to dig no clay in the Saltmarsh, because it was the town land. The use to which the clay was applied was to supply the present use of corks and bungs—a custom which

is thus alluded to by Shakspeare, in his tragedy of Hamlet—

“ To what base uses we may return, Horatio :
Why may not the imagination trace
The noble dust of Alexander, till he find
It stopping a bung-hole?”

In 1577, a charge is preferred against the brewers, and they “are commanded to use no more iron-bound carts, for that is great decay not only to the paved street, but also causeth his beer to work up, in such sort, that as his barrels seem to be full when they are brought, but when they are settled, they lack some a gallon of beer, and some more, to the enriching of the brewers, and the great defeat and hindrance of the town.”

In 1606, it is recorded that the Mayor and Justices taking into consideration the price of beer and malt, and finding the price of malt is now sold after 2s. the bushel, and not above, order, “That from and after Easter-day next, that the brewers of this town shall not brew any beer but good beer, and wholesome for man’s body, and make nor sell but two sorts of beer, namely, double beer and ordinary beer, and to sell their double beer at 3s. 4d. the barrel, and their ordinary at 2s. the barrel, and not at any other price whatsoever;” also, “There shall be but six brewers within the town, and they are to sell their ale a full quart within doors, and three pints without doors;” and, a few years later, “on the humble suit of the brewers, stating that malt was 2s. the bushel, and hops £8 the hundred, order was given that they shall,

henceforth, brew and sell double beer at 4s. the barrel, and the ordinary at 2s. the barrel.

Butchers.—Among other regulations of the trade and business of a butcher, he was subject to be fined for killing any bull which had not been previously baited, which was required not only for the amusement of the townsmen, but as it was supposed to make the meat tender and wholesome. In the reign of Henry VII. Thomas Mayett was fined for killing a bull unbaited 14*d.*; and in 1615, A. Barnard is mentioned as fined 10*s.* for having killed one unbaited, and a calf not fit to be killed; and in 1633, James Rolfe was fined 3*s.* 4*d.* for killing a bull without a license; and there is about the same time a curious presentation, “that the butchers have often been warned not to beat their calves or prick their meat, and yet they do so beat and prick their veal, whereby the wind entereth, so the flesh swelleth with bubbles, as it were blown, which is unwholesome for man’s body, for which they are amersed 10*s.* a piece.”

In 1609, there is an order that all the butchers shall sell all their tallow, good and bad, at 3*d.* the pound between Michaelmas and Easter, and to sell it in open market to none but townsmen. The chandlers are desired to give no more than the above-mentioned price, and to sell their candles at 4*d.* the pound. It seems there was a considerable difficulty in regulating the price of tallow, for, in the same year, there was a complaint against several chandlers, “for in an underhanded manner offering too much money, namely 4*d.* and 4½*d.* for tallows to the butchers, when they might

have procured it cheaper, and then sold their candles at 5*d.* the pound,—*a matter never before heard of.*"

In 1613, there is an order that all the vintners of the town shall not sell their Gascony wine at more than 6*d.* the quart; and a similar one in 1633, with the addition of white and red claret.

Letting of Horses.—In many cases relative to the hire of horses, we find particular care exercised; thus, in 1577, there is an order, "That none keeping horses or beasts for hire, shall take for a journey of eight days or under, to London or Bristol, above 6*s.* 8*d.* and that every day after the said eight days be expired, not above 1*s.* 4*d.* by the day, provided always, that if a man shall ride to Sarum and home again in one day, or the like journey, then to pay 1*s.* 4*d.* for that day, and not above." In 1576, Thomas Kelly was presented for furnishing to a Frenchman a horse at 13*s.* 6*d.* for London, which was a fiery blade, and not able to keep company with others, so that the Frenchman was obliged to hire another at Guildford, wherewith he was amerced 6*s.* 8*d.*; and, lastly, in 1622, one Hykeman was fined 6*s.* 8*d.* for letting of a horse to go to London—he not being one of the *Hackneymen*.

Court Leet.—The Books of the Court Leet, mentioned by Mr. Vaux in his paper on the archives of this town, come down to the year 1797. The Corporation still holds its annual Court Leet, and its jurors make their perambulations; but their presentments are seldom or ever attended to, or their recommendations carried into effect. Yet the inhabitants of Southampton are indebted to its Court Leet for the preser-

vation of its extensive and beautiful Common, and its valuable Lammas, and other lands. In the olden time, the duties of the Court Leet were not confined to an annual perambulation, nor did it content itself with merely making reports upon encroachments, but interfered with divers matters bearing reference to the weal, moral as well as physical, of the town, as the following extracts will show.

With respect to the annual perambulations, it seems to have been of very early date. Dr. Speed, who lived in the reign of George II. and who compiled from the Corporation archives, a history of the town, which is preserved in manuscript among the Corporation papers, states that the custom of riding the bounds, was kept, antiently, by holding a Court Leet at the Cutted Thorn Cross, (near the present Cowherds, or Southampton Arms' public house), where a place was enclosed for that purpose; and all the inhabitants were summoned to ride the bounds, and attend the Court every year, on the third Tuesday after Easter, on the penalty of one penny for every defaulter. A dinner was provided there by the Corporation. They came afterwards to hold their Court in the town in the morning, and rode their bounds in the afternoon, and, in return, the Sheriff gave a supper to the whole company; but within a few years, this has been left off, and they hold their Court in town, and the Mayor and Sheriff, very poorly attended, ride the bounds in a kind of private manner.

The following is an account of the expenses of the feast, &c. on one of those occasions, being in the year 1489:—

	s.	d.
A crop of beef.....	2	4
Four legs of mutton	1	0
Three dozen of bread	3	0
Half a barrel of double beer	1	8
Half a barrel of fine double ale	1	0
Ten gallons of penny beer	0	10
Twelve chicken	1	0
Four pigs	2	0
Two lambs	2	0
Butter and eggs	0	8
Cheese.....	0	4
Salt.....	0	1
Half a bushel of flour.....	0	8
Half a pound of pepper	0	8
Saffron, cloves, and mace	0	4
Prunes and raisins	0	8
Two gallons of Claret wine	1	4
Oranges	0	2
Mustard and vinegar	0	2
Two hundred of wood	1	4
A man to dress the meat	0	8
Two poor men to turn (the same).....	0	3
Two poor boys	0	2
A cart to cut thorn	0	8
For white dishes.....	0	8
Making a booth	0	3
Hire of two garnyshe of weasel.....	0	8
The twelve men (Jurors) when they gave their verdict.....	2	0
The two men for carrying the two long planks, and setting up two barriers	0	4

In 1567, there is a long presentment regulating the period of the year that cattle shall be placed on the Common, the Saltmarsh, Houndwell, and Hoglands respectively; and it was ordered that the Saltmarsh

shall yearly, at the feast of the Annunciation, be laid a frith (up for grass), and enclosed from cattle until May-day, and be then open for cattle until Houndwell be rid of hay; and the cattle to continue in Houndwell until the east and west Maudlin-fields be cleared of corn, &c. The cowherd is enjoined not to shift the head of cattle from one field to another without the consent of four men of knowledge, appointed from time to time by the twelve, (that is, the Jurors of the Court Leet). In the same year there was an order, that if any hogs be found upon the Quays, Saltmarsh, Houndwell, or within the city walls, the owners shall be fined four-pence for every hog, every time taken. Again, in respect to the restraining of hogs—complaints having been made in 1581, against divers persons for allowing their hogs to run in the Maudlin Fields or Hoglands, unringed and unyoked—it was ordered that the owners in future, should pay a fine of four-pence for every hog that should so be placed.

To shew the zeal of the Court Leet against the least encroachments on the public lands, the following extracts will be sufficient:—In 1576, a presentment was made against one Rock, for having encroached with his garden “the value of half a yard into Houndwell.” In the preceding year, a complaint was lodged against T. Hopkyns, and, in his absence, the Jurors ordered a hedge to be pulled up whereby he had encroached upon the Common; and the notice of it goes on to state, “That notwithstanding Hopkyns’ wife, being greatly offended therewith, hath not only to us, (the Jurors), but openly declared on May-day, in the presence of divers others, that when her husband

came home, it should be set up again, in despite of us all, being the Twelve, which, if it should be suffered, it would not only be the occasion of others to presume the like, but also bring the same in part of the said Common by prescription into question, which we pray may be in no wise suffered." In 1574, there is an order against "cutting any manner of bushes, young trees, and thorns, which now grow in and about the Common, and a penalty of 6s. 8d. against any person so offending. The Jurors appear equally solicitous for the preservation of the herbage of the Lammas Lands; and in 1585, there is a remonstrance against sowing of woad in the Hoglands, which is, in some part of the year, common to the inhabitants, "because the common sort of people, being commoners, find themselves greatly grieved withal, for that after woad sowing, there will grow no grass, or anything else, for cattle to feed upon."

With respect to the cleanliness of the town, an order was made in 1574, that all earth, dung, and other soil, which lieth in the street, shall be carried into the Saltmarsh, and there dispersed; and the inhabitants are recommended to send their servants to help, and to appoint others to see it done.

As respects the interference of the Court Leet in matters relating to the morals and good behaviour of the inhabitants, the following extracts will shew that the Jurors did not confine their attention to mere manorial rights, and prove, that whilst they were zealous defenders of the antient rights of their fellow-townsmen, they were equally intent on the maintenance of good order, and of propriety of manners.

In 1576, there is a presentment, repeated in other years, "That there is a sad want of a *cucking-stool*, for the punishment of scolds, and such like malefactors, which is very necessary to be set up;" and in 1599, a person is threatened, on offending again, to be sent to "the cokyn," as a scold.

That Southampton once had, like Winchester, and other towns, "*a cucking or scolding-stool*," is apparent from the following extract, from the Steward's Book, date 1474:—

Last done in making the Scolding-stool.

	s.	d.
Paid for one piece of timber, bought of Robert Orchier, for the same	0	10
Carriage of the same from Hill to Westhole	0	3
For sawing the same into three pieces	0	8
For three bolts and two pins of iron, for the same	0	2
For the wheels to convey the said stool, by the com- mandment of the mayor.....	3	4
Paid to Robert Orchier, for making the said stool and wheels, for three days labour to him and his man, at 10d. the day	2	6
	7	9

In 1600, a woman of the town, by her own confession, was sentenced to be whipped privately at the Town-hall, and another, of a more infamous character, was to be publicly whipped at the carts'-tail throughout the town. In 1633, Elizabeth Mansfield was committed to the workhouse for incontinency, which she owned; and in 1624, a man and woman were presented "for keeping company," but were allowed a week in which to leave the town, as they had stated, in excuse,

they had been three times asked in Church, and were shortly to be married.

In 1607, three "charmaydes" were presented; two of them, because they had no immediate employment. Both were required to put themselves to service, or to leave the town; and, in the following year, a woman was ordered to leave the town who had been guilty of slander; but, when a few days later, it was discovered she had not only not gone away, but had repeated the offence, she was condemned to be set "in the cadge, with a paper before her;" and, in the same year, one Warde was presented, "for letting his apprentice go up and down the street," and was ordered to take the boy into his service, and to give him reasonable correction as the law requireth.

In 1609, three men were ordered to pay 3*s.* 4*d.* each, for tipping all the afternoon, and the host to pay 10*s.*; and in 1632, the inn-holder of the Crown was fined 10*s.* for entertaining a dancer, and some servants of the town, late at night, and in a disorderly manner.

As an Appendix to the above, we add the following extracts:—

Corpus Christi Procession, 1437.

"At a Convocation held at the city of Winchester, on Friday next after the Feast of CORPUS CHRISTI, in the 15th year of the reign of Henry VI. it was ordained by Richard Salter, Mayor of the city of Winchester, John Symer, and Harry Putt, Bailiffs, and also by the citizens and commonalty of the same city;—It is accorded of a certain general procession on the Feast of CORPUS CHRISTI, of divers artificers and crafts within the said city, that is to say, that carpenters and shall go together first; smiths and barbers, second; cooks and butchers, third; shoemakers, with two lights,

fourth; tanners and taperiers, fifth; taveners, eighth; weavers, with two lights, ninth; fullers, with two lights, tenth; dyers, with two lights, eleventh; chandlers and brewers, twelfth; and mercers, with two lights, thirteenth. The wives, with one light, and John Blake, with another light, fourteenth; and all these lights shall be borne orderly before the said procession, before the prison of the city, and four lights of the brethren of St. John shall be borne about the body of Our Lord Jesus Christ, the same day in the procession aforesaid. And if any of these artificers aforesaid make any debate or strife, or else do refuse hereafter this ordinance, or do absent himself from the procession aforesaid, that then that craft which so doth absent himself or refuse, shall forfeit to the city 20s. according to the discretion of the Mayor, and XIV. then there being, and shall have pain of imprisonment, and if any one cast slander on another, he shall forfeit 6s. 8d."

Southampton Corporation Dinner, 1432.—"Expenses of the dinner of the Guild, on the 16th day of January:—

	s.	d.
Four capons	1	5
Eight capons	3	4
Twelve pestellus of pork and nine legs of beef....	3	9
Eleven pieces of beef	1	0
Four pounds of almonds.....	1	0
One pound of raisins and currants.....	0	3
One pound of dates	0	4
Maces	0	1
Cloves.....	0	3
Saffron	0	3
Pot of sugar	0	1
Twelve couple of rabbits	5	0
Two quarters of coals.....	1	0
Onions	0	2
Salt.....	0	1
For a strainer	0	2

One gallon of Muscatel wine	1	0
One quart of Lent wine	0	3
One quart of Red wine	0	2
Mustard	—	
One gallon of Malmsey	1	0
Half pound of ginger and cinnamon	1	0
To three men to turn the spits	0	3
Bread	3	0
Ale	5	8
Cedar wood	0	8
Peschalme	0	1
To one labourer in the kitchen	0	4
To Janyns (probably the cook)	0	8
To two labourers to set tables, forms, and help in the kitchen	0	8
Candles	0	1
Ten capons, that were borrowed of my master, the Mayor	3	4
To four players of St. Cross (Holy Rood)	6	8

Southampton Corporation Liveries, 1481:—

Three yards and a quarter of "musterdvylen," for the town-clerk, at 3s. 4d.	10	10
His fur	3	4
Twelve yards of "musterdvylen," for the four town-sergeants, at 3s. 4d.	2	0 0
Their hats and tippets	13	4
Hat and tippet for the town-clerk	3	4
Three yards of "musterdvylen," for seven good fellows, at 3s. 4d.	10	0
Four yards of "musterdvylen," for the Mayor, at 4s.	16	0
Three yards of broad cloth, for the grave man, at 2s.	6	0
The same for the town-crier	6	0



Hampshire Epitaphs.

"Seek ice in June, corn in chaff.
Believe a woman, or an epitaph."—LOD BYRON.

IN the above lines, our English *Timon* has perpetrated a gross libel against the gentler and truer sex, whilst he has treated, not more harshly than they deserve, those fulsome, and sometimes lying effusions, which we often meet with in monumental inscriptions, and in obituary notices. 'DE MORTUIS NIL NISI BONUM,' *of the dead speak nothing unless it be good*, is the expression of an antient writer; but our "Warwickshire Will" has put sounder advice into the mouth of the fiery Hotspur—"tell the truth, and shame the devil." The latter would often be alike awkward and painful, and, as parties are anxious to shew that a deceased kinsman, friend, or benefactor, has not gone

"——down to the dust from whence he sprung,
Unwept, unhonoured, and unsung ;"

adopt the latter, giving an interpretation to it, which probably the author did not intend.

In the Roman Church, the right of elevating to the rank of a Saint, is confided to the Pope, but in

Protestant England, every individual feels himself fully as competent to the task, and saints are now as freely made, and with as little discretion, in England, as ever they were in Papal Rome; and that, too, without going through the formality of employing "a devil's advocate" to show cause why the honour should not be conferred. It is a fault, however, which admits of some extenuation.

When death has removed a fellow-creature from us, we are inclined by nature, and taught by religion, to look upon his past actions kindly and compassionately. Affection and gratitude love to feast their eyes on the real or supposed merits of the deceased, and appear hardly to know that he had been subject to human infirmities. They would reverse the saying of a poet, that

"Men's evil manners live in brass,
Their virtues we do write in water:"

on the contrary, they would that his evil manners should be forgotten and forgiven, whilst his virtues they engrave on enduring marble, or scarcely less enduring stone.

Whether those, whose monumental inscriptions we here give, deserved the encomiums paid to them, we neither know nor care, as we have selected them as matters of curiosity, to illustrate the manners of the past, and as likely to afford entertainment to our readers.

Alton Church.—In this Church are the following, on brass plates; the first, some years previous to the Reformation, and the second, before it can be said to be thoroughly established.

"Of your charity, pray for the soul of Richard Clarke, which deceased the xvi. day of April, in the year of our Lord God **xcccLxxxv.**; and for the soul of Margery, his daughter, late the wife of Richard Fylder, the which deceased the xxv. day of April, in the year of our Lord God **mvxxxiv.**

Whose soul, Jesu, have mercy. Amen."

"Here under lyeth Xopher [Christopher] Walaston, who sometime was groom of the chamber, and one of the yostregere* unto the late Kings and Queens of famous memory, Henry VIII. Edward VI. Philip and Mary, and to our Sovereign Lady, Elizabeth, the Queen's Majesty, that now is, which Xopher, departed this miserable world the xvi. day of the month of January, Anno Domini **mvLxiii.**

* This word is explained to be a term in Falconry, for which we refer our readers to Shakspeare's "All's well that ends well." Act V. Scene 1.

North Stoneham Church.—There is here, a stately monument of Sir Thomas Fleming, Lord Chief Justice of England, in the reign of James I. who had several times represented the borough of Southampton, and who soon after his elevation to the Bench, purchased the Stoneham estate of the Earl of Southampton. A whole length figure of his lordship, in his robes, with the insignia of his office, reclines on the monument, whilst his lady is represented in the same attitude, beneath, with the hood and ruff, and extravagant waist of the age; under which is the following inscription:—

"In most Assvred Hope Of A Blessed Resvrection,
Here Lyeth Interred 'ye Bodie Of Sir Thomas Flemyng, Knight,
Lord Chief Justice of England; Great Was His Learning,
Many Were His Virtves. He Always Feared God & God Still
Blessed Him & ye Love & Favour Both Of God & Man Was
Daylie Upon Him. He Was In Especial
Grace & Favour With 2 Most Worthie & Virtvoos Princes

Q. Elizabeth & King James. Many Offices & Dygnities Were Conferred Upon Him. He Was First Sargeant At Law, Then Recorder Of London; Then Solicitor Generall to Both ye Said Princes. ¶Then Lo: Chief Baron Of ye Exchequer & after Lo: Chief Justice Of England. All Which Places He Did Execvte With So Great Integrity Justice & Discretion that His Lyfe Was Of All Good Men Desired, His Death Of All Lamented. He Was Borne at Newporte In ye Ille Of Wight, Brough Up In Learning & ye Studie Of ye Lawe. In ye 26 Yeare Of His Age He Was Coopled In ye Blessed State of Matrimony To His Virtvovs Wife, ye La: Mary Fleming, With Whom He Lived & Continewed In that Blessed Estate By ye Space Of 43 Yeaeres. Having By Her In that Tyme 15 Children, 8 Sonnes and 7 Daughters, Of Whom 2 Sonnes and 5 Daughters Died In His Life Time. And Afterwards In Ripeness Of Age & Fulness Of Happie Yeaeres yt Is To Saie ye 7th Day of Avgvst 1613 In ye 69 Yeare Of His Age, He Left This Life For A Better, Leaving Also Behind Him Liveinge Together With His Virtvovs Wife 6 Soones & 2 Daughters."

Carisbrook Church.—In this Church there is a small wooden tablet, leaning against one of the pillars, with an allegorical representation and inscription. At the top is the figure of a ship, with a man sitting on the deck, and a crown of glory suspended over his head. *Fides* is written on the sails; *Verbum Dei* on the compass, and *Spes* on the anchor. Under the design is the following inscription:—

"Here lyeth the body of the right worthy William Keeling, groom of the chamber of our sovereign Lord King James, General for the Hon. East India Adventurers, whither he was there by them employed, and dying in this isle, at the age of 42, anno 1619, hath this remembrance fixed by his loving and sorrowful wife, Ann Keeling.

"Forty-two years in this vessel fraile,
 On the rough seas of life, did Keeling saile,
 A merchant fortunate, a captaine boulde,
 A courtier gracious, yet (alas) not old. ♀
 Such wealth, experience, honour, and high praise,
 Few winne in twice as manie years and daies.
 But what admired he deemed but drosse
 For Christ: without Christ, all his gain's but losse:
 For Him and his deere love, with merrie cheere,
 To the Holy Land his last course he did steere.
 FAITH served for sails, the SACRED WORD his carde,
 HOPE was his anchor, GLORY his rewarde;
 And thus with gales of grace, by happy venter,
 Through straits of death Heaven's harbour he did enter."

South Stoneham Church.—On the south wall of the chancel, there is a very sumptuous monument, enclosed in an antique cupboard, apparently for its safe preservation; a purpose which it has so well answered, that in the spring of the year, 1835, a pair of birds were tempted, by the security of the enclosure, to build their nests among the sculptured figures within. This monument perpetuates the memory of Edmund Clerke, one of a family, who seem to have been more than usually fond of the quaint conceits and posthumous quibbles, then so fashionable. In the upper compartment of this sepulchral memorial are represented, the deceased and his wife, kneeling on cushions, at a reading desk that stands between them. His arms are on a shield above him, and above his wife, are her's; and in the centre, higher up, are the same arms impaled. In the middle compartment are the effigies of their twelve children, also kneeling; and, in the lower compartment, is the following inscription:—

"To the blessed memory of Edmund
 CLERKE
 Esqr. (whose dust awaits the great and glorious day) late a
 CLERKE
 of his Majesty's Privy Seal and
 CLERKE
 of his Majesty's Council, of his Highness's Courts of Whitehall
 at Westminster,
 whose great-grandfather, grandfather, and father, were
 CLERKES
 preceding him in the said office of Privy Seal. He married
 Anne, daughter of James Frampton of Buckland Ripers in
 the County of Dorset, esqr.
 He lived 48 years, left 12 children and a fair name, and
 died 1632."

A monument to the memory of others of the same
 family, with a still more singular inscription, may be
 seen in the north aisle of the nave of Winchester
 Cathedral, and is as follows:—

"A Union of two Brothers from Avington.

"The Clerk's Family were Grandfather, Father, and Son,
 successively Clerks of the Privy Seal. William, the Grand-
 father, had but two sons, both Thomas's: their wives both
 Amy's; and their heirs both Henry's; and the heirs of the
 Henry's both Thomas's. Both their wives were inheritrixes,
 and both had two sons and one daughter, and both their
 daughters issueless. Both of Oxford; both of the Temple;
 both Officers to Queen Elizabeth, and our noble King James;
 both Justices of the Peace; both agree in arms; the one a
 Knight, and the other a Captain."

Beaulieu Church.—This Church, which, in the
 olden time, was the refectory of the Abbey, contains
 among its monumental inscriptions, a specimen of
 those quaint conceits, or attempts at wit, which were

so much in fashion during the reigns of James I. and Charles I. In the present instance it is an acrostic; that is, the first letter of the several lines of which the epitaph is composed, form together the name of the person commemorated. It also contains that strange union of Latin and English words, which was also in vogue at that period, and is as follows:—

“To the lasting memory of Mary, daughter of Thomas Elliot, gent. and late wife of William D’o.

“She died in childbirth, the 22 day of June, Anno Domini, 1651, *Ætatis Suxæ* 40.

“*M*ercles Fate (to our greate grefe and wo)

A prey hath here made, of our deere Mary D’o

*R*ake up in dust and had in earth and clay

*Y*et live soule and virtues, now and aye:

*D*eath is a debt all owe, which must be paide,

*O*h, that she knewe, and oft was not afraid.

Sic transit gloria mundi; sed vivit post funera vistus.”

Winchester Cathedral.—In the north transept this inscription marks the burial-place of Thomas Harris, the author of several Latin compositions:—

“Here lies interred

Thomas Harris, who died 25 June, 1724, aged 37.

“Under this stone entombed doth lie

The sixth son of a Knight who chanc’d to die;

And what is yet more strange to tell—d’ye see,

When born, left another to be born after he;

Who must die, too, so mortal men are fated,

Unless he and his works are both translated.”

In the presbytery, close on the north side of Bishop Waynfleet’s chantry, appears the following quaint inscription, now nearly obliterated, to William Symonds,

twice Mayor of Winchester, and a great benefactor to the poor of that city :—

“ His merit doth inherit life and fame ;
And whilst our city stands, Symonds, his name,
In poor men's hearts shall never be forgotten ;
For the Poores Prayers rise, when Flesh lies rotten.”

Cathedral Yard, Winchester.—Near an aged elm, known as the Thunderbolt Tree, from its having been struck by the electric fluid, about seventy years ago, is a head-stone which attracts a vast number of readers. A newly-arrived regiment has not been in Winchester a day, but numbers may be seen on their pilgrimage to the shrine of the *Hampshire Grenadier*, who sleeps beneath the sod. A year ago might an aged veteran be seen waiting with patience the arrival of the pilgrims, to whom he acted as Cicerone, giving himself an opportunity, not only to point out the spot, and to explain any little matters connected with it, but to detail his own services, shewing that he entered the army nearly half-a-century ago, and that he fought in Egypt under Abercrombie, in Spain under Wellington, with

“ Moving accidents by flood and field
Of hair-breadth 'scapes i'th' imminent deadly breach.”

But the old man's garrulity is pardonable, since to him the stone is indebted for its present appearance; he having several times put himself to the expense of having it cleaned, and even repaired and repainted. The inscription upon it is as follows :—

“ In memory of Thomas Thetcher, a Grenadier of the North Hants Regiment of Militia, who died of a violent fever, contracted by drinking small beer when hot, 12th of May, 1764, aged 26 years.

"In grateful remembrance of whose universal good will towards his comrades, this stone is placed here, at their expense, as a small testimony of their regard and esteem.

"Here sleeps in peace a Hampshire grenadier,
Who caught his death by drinking cold small beer :
Soldiers, beware, by his untimely fall,
And when you'r hot drink strong, or none at all .

"This memorial being decayed, was restored by the Officers of the Garrison, A.D. 1781 :—

"An honest soldier never is forgot,
Whether he die by musquet or by pot.

"This stone was placed by the North Hants Militia when disembodied at Winchester, April 26, 1802, in consequence of the original stone being destroyed."

St. Lawrence Church, Winchester.—The virtues of Martha, the wife of Edward Grace, draper, of Winchester, are thus commemorated on a ledger stone of this Church :—

"GRACE she bare in her name and in heart,
MARTHA, by GRACE, here chose the better part.
It were a crime to say that Grace is dead,
Only from this vile earth to Heav'n it's fled;
She's raised from the footstool to the throne;
'Twas Grace in bud, 'tis Glory now full blown."

Old St. Maurice Church, Winchester.—In the old Church, against the east end of the south aisle, there was a sumptuous monument, ornamented with various arms and achievements of the person to whose memory it was raised. When the old Church was pulled down, this monument was placed in the crypt of the Cathedral, where it now remains, the rector and churchwardens having neglected or refused to give it a place in the new Church. The inscription on it is as follows :—

"POST TENEBRAS, SPERO LUCEM. After darkness I hope for light.

Behold, here lyeth the corps of him that was an ancient wight,
Who lyved fourscore yeares and nyne, John Mychelbourn he
hight.

This man, when seventeenth day was come, but latest month
but one,

Departed from that lingering life which here he had of lone.

It was the latest day of life which he did here retayne,

It was the first our noble Queen began her eighteenth raigne.

A man of good and honest fame, and eke of gentle blood,

Not voyd of skill and cownsaill sage, to do his country good.

Of Sussex soile both born and bred, belov'd of each man soe,

That none of hym can speak but well, no, not his mortall foe.

So that, although his corps full cold in earth below doth lie,

Yet God, no doubt, has plast his sowle in heaven that is so high.

A.D. 1575."

Hinton Ampner Church.—The family of the Stewkeleys were the proprietors of the mansion and surrounding estate at Hinton Ampner, for nearly three centuries. An unusual proportion of its members, who are interred in the Church, died in their youth, to the memory of one of whom is a mural monument with the following inscription:—

"Reader, within this little vault lies pent

The ashes of a female innocent,

Whose early whiter soule as yet hath not

From the defleing world contracted spott.

That daye she liv'd she dyed, yet having spent

Some few moneths soe to Abram's bosom went,

Where now her happy soule enjoys that blisse

Which unto little infants promised is:

Now who this harmless St. was would'st thou know

Look down and read th' Inscription here below.

"Here lyeth the body of Elizabeth Stewkeley, second daughter of Sir Hugh Stukeley, of this place, baronett, and dame

Catherine his wife, sole daughter of Sir John Trott, of Laverstoke in this county, baronett, who died the 24th day of September, in the year of our Lord 1667, beinge of the age of thirty-seven weeks."

Bishop's Waltham Church.—This Church contains a monument erected to the memory of Mrs. Jane Wright, a descendant of the antient Scotch family of Auchinleck, on which appears the following lines, supposed to have been written by Dr. Johnson :—

" If virtuous acts, a great though humble mind,
A lively faith, a love for human kind,
Adorn'd with all that cheers and softens life,
The tender daughter, sister, friend and wife,
Could stop disease, arrest the fleeting breath,
And save a mortal form the stroke of death ;
This marble, reader, had not asked thy tear,
Or sadly told whose ashes slumbered here.
Learn hence thy fate, and this great precept know,
There's no repentance in the grave below."

Hursley Church.—A brass plate, inscribed with old English characters, and affixed to the north wall of the chancel, thus commemorates the widow of Thomas Sternhold, (one of the original versifiers of the Psalms), and afterwards wife of William Hobby, Esq. of Merdem :—

" If ever chaste and honest godly life,
Myght meryt prayse of everlasting fame,
Forget not then that worthy Sternhold's wife,
Our Hobbies make: Ane Horswell call'd by name.
From whom alas, to sone for hers her left,
Hath God her soule, and doth her life bereft.
Anno 1559."

Stockbridge.—In the Churchyard there is a plain

tombstone, to the memory of Mr. John Buckett, for many years the landlord of the King's Head, now the Hotel, of that defunct Parliamentary borough, who died November 25, 1802, bearing the following inscription, furnished by the late George Lovell, Esq. of Rookley House:—

“ And is, alas ! poor Buckett gone :
Farewell convivial, honest John !
Oft at the well, by fatal stroke,
Buckets, like Pitchers, must be broke.
In this same motley, shifting scene,
How various have thy fortunes been :
Now lifted high, now sinking low ;
To-day thy brim would overflow ;
Thy bounty, then, would all supply,
To fill, and drink, and leave thee dry :
To-morrow sunk, as in a well,
Content, unseen, with truth to dwell ;
But, high or low, wet or dry,
No rotten stave could malice spy :
Then rise, immortal Buckett, rise !
And claim thy station in the skies :
’Twixt Amphora and Pisces shine,
Still guarding Stockbridge with thy Sign !



Parish Registers :

Hampshire.

PARISH Registers were not kept in England, till after the dissolution of the monasteries. The 12th article of the injunctions issued by Thomas Cromwell, Secretary, and Vicar General in all ecclesiastical things, to Henry VIII., directs that every clergyman shall, for every Church, keep a book in which he shall Register, weekly, every marriage, christening, and death: any neglect being made penal. In the first year of the reign of Edward VI., Ecclesiastical Visitors were sent through the different dioceses, to enforce the various injunctions, and, among others, that of Cromwell's with respect to Parish Registers. In the beginning of the reign of Elizabeth, this injunction was repeated, when the clergy were required to make a protestation, in which, among other things, they promised to keep the Register Book in a proper and regular manner.

Some of the Parish Registers of Hampshire are of as early date as the reign of Henry VIII; that of the secluded parish of Wield commencing in the very year in which Cromwell's injunctions were issued, 1538,

and, for some years, the Baptisms, Burials, and Marriages, were entered indiscriminately in Latin. There is no mention of sponsors at Baptism till 1594; and, in 1609, appears this singular entry, "John Wyle married to Mary Clotham, she then being pregnant." It appears that in this parish, the population of which, at the present time, is considerably short of 300, that the number of communicants on Palm Sunday, 1634, amounted to 29; on Easter-day, 1635 to 61; and, on another occasion, near that period, to 65. From 1646-60, there is no entry of marriage; it being then made a civil contract. In the early part of the Register, there appears some beautiful hand-writing, which gradually degenerates till near the close of the last century.

Bramshott.—The Register begins with the year 1560, the 2nd of Elizabeth, and the most remarkable entry is the following dispensation of the Rector to one of his parishioners not to observe the fast of Lent, which he was legally empowered to do.

"Feby. 26, 1639.—Whereas Henry Hooke, of Bramshott, in the county of Southampton, Esquire, hath been of a long time, and is still, troubled with a dangerous disease, and advised and willed by his physician to abstain from eating of fish; I, Thomas Boxell, in the parish and county aforesaid, clerk, have, in virtue of a statute in that behalf provided, granted by these presents a licence unto the said Henry Hooke, to eat flesh and fowl in Lent, as upon all other fasting days, wherein flesh, by the statute, is forbidden to be eaten, for the better recovery of his former

health. He paid to the use of the poor, according to the statute, six shillings and eight-pence."

In the year 1661, Brian Duppa, Bishop of Winchester, granted a licence to William Soper, Esquire, of Dummer, and Anne Soper, his wife, to eat flesh, &c. in Lent. The licence was signed by the Bishop's Registrar, and endorsed by the Surrogate.

Christchurch.—The Register for this parish commences with the year 1575, and the following are some of the most curious entries:—

"1604, April 8.—Christian Stevens, the wife of Thomas Stevens, was buried in child-birth; and was buried by women, for she was a Papist."

"Benefaction, 1617.—The bachelors' benevolence, and maids' mite, being two cloths for the Communion table."

"At a free-will offering, Nov. 8, was given £6:0:8, which was thus bestowed:—a book of records; one book of Common Prayer; one greater book of Communion Prayer, gilt; and one great paper book for Church records."

"1651.—We, whose names or marks are here subscribed, together with the names of our children baptised, do solemnly protest and promise, that if we and our children live together till they come to the age of nine years, we will bring, or cause our children to come, to the congregation of Christchurch, before our present minister, Mr. Warren, or his successors, there to renew their covenant made in baptism, and to answer and give a reason of their hope, by the way of catechism, so often as the said Mr. Warren, or his successors, shall require us to do."

The Register also contains several curious receipts,

or modes of cures, in some singular cases of indisposition, and are apparently of the date of the commencement of the 17th century, and are couched in the uncouth phraseology of the time.

St. Bartholomew Hyde.—This Register commences in 1563, and all the entries are in English. From 1647 to 1685, there are no entries of marriages, and the only one worthy of notice is the following:—

“1718.—Memorandum.—A traveller, who died suddenly at the Crown and Cushion, near the Northgate of the city, as he was going to shew some tricks of ledgerdmain to farmer Cooper and others, was buried Jany. 8, and no certificate of his having been buried in woollen.”

There was a statute, which required that the dead should be buried in woollen, and imposed a penalty for the neglect thereof.

St. Michael's Winchester.—The Register for this parish commences with the year 1632, and, for thirteen years afterwards, the entries of baptisms, marriages, and burials, appear to have been regularly made; but from 1645, when the Presbyterian party was triumphant, till the Restoration of Charles II. there are no entries of Burials, and those of Baptisms, and Marriages, “like angels visits, few and far between.” It is probable that this Church, like many others in the city, was shut up as a place of divine service. The entries of the baptisms were made as it appears from the hand-writings, not by the incumbent, but by persons employed for the purpose, and, in doing which, they gave curious particulars, as appears in the following extracts:—

"Charles Potenger, a son of Dr. John Potenger, school-master of St. Mary's College near Winchester, and Anne his wife, daughter of William Withers, of Manydown, Esquire, was baptised on the thirteenth day of January 1648, being Thursday, about two of the clock in the afternoon, and was born January 12, being Wednesday, between 4 and 5 in the morning.

For witnesses, were

Charles	}	Cassell
Henry		

second and third sons of Arthur Lord Cassell, and Mrs. Mary Withers, daughter of William Withers, aforesaid, Esquire."

"1651.—Rebecca Lond, daughter of Edward Lond, of Trinitie House, (probably the Deanery), of the Close, near Winchester, was born 31st of March, and was baptised the 1st of April, being the Lord's day, by Mr. Ellis, Minister of the Cathedral."

The only marriage entries which appear during the period of fifteen years are, "Samuel Kent, of this parish, and Eleanor Covey, were married 6th of July, 1559;" and Anthony Anckstyll and Frances Barnes of Wimbourn, were married about this time. There is however one entry of burial, "Andrew Kent, clerk of this parish, was buried 24th of July, 1656."

Upham.—An old Account Book of this parish, contains the following entry:—"1642. Paid for cleaning the Church against Christmas, after the troopers

had used it for a stable for their horses, 2s. 0d.;" which is valuable, as confirming the statements of our historians, that the Parliamentary soldiers did use Cathedrals and Churches as stables, which has been questioned and doubted by some writers.



Ancient Paintings in Churches :

Hampshire.

PAINTINGS in Churches are of very high antiquity. They existed before Constantine the Great conferred on the profession of Christianity, the patronage of the Roman State. At first, they consisted of illustrations of the life of Our Saviour, and of other subjects narrated in Holy Writ ; but, in process of time, the acts and reputed miracles of saints and martyrs were also introduced, and, apparently, soon became the most popular. At the Reformation, and during the century that succeeded it, the Paintings in our English Churches were, in general, either totally destroyed, or obliterated by coats of white-wash, as vestiges of Popery, and as incentives to idolatry and superstition.

In 1847, during the repairs of Shorwell Church, in the Isle of Wight, two Paintings, apparently of the age of Richard II. were brought to light, by the removal of the white-wash with which they had been covered for very many years.

One of them, which represented the life of St. Christopher, was over the north door, and was eleven

feet in width, and six and a half in height; and the other, over the south door, represented the Day of Judgment. In 1848, a Painting, also illustrative of the life of St. Christopher, eleven feet in height, was discovered in the south wall of St. Lawrence Church, Winchester; and, about the same time, Mr. F. Baigent discovered, beneath the white-wash of the eastern wall of Prior Silkstead's Chapel, in Winchester Cathedral, a Painting of Christ upon the Water calling Peter to him; and, since then, a series of Paintings, on divers subjects, have been rescued from oblivion in the Church of Winchfield.

In a preceding essay (the Archæological Visits to Winchester), we briefly noticed a very interesting paper read by John Green Waller, Esq. on the Paintings in the Cathedral; and from it we have extracted a portion, illustrative and descriptive, of some of the Paintings in the Lady Chapel, taken from Legends treating on Miracles said to have been wrought through the intercession of the Virgin. They are not only curious, as works of art, but they are valuable and unquestionable proofs of the superstition which prevailed throughout the length and breadth of the country, little more than three centuries ago; and they are, as it were, the hand-writing on the wall of what idle and absurd tales, the belief in which the then established Church, though it did not authoritatively teach, yet, sanctioned and encouraged.

"Each subject," observes Mr. Waller, "had an inscription beneath it, giving a full account of the story, with references to the Collection of Legends from which it was taken. In one or two instances,

these references are distinct, but, in general, the inscriptions are defaced ; frequently preserving, however, sufficient to point out their purpose."

The Paintings are four-and-twenty in number ; and of them we have selected a few, the illustrations of which we deem most curious.

1.—Represents a young man kneeling before a seated figure of the Virgin, on whose finger he is about to place a ring ; in the background is the sequel of the story, in which he receives the monastic habit. The story is as follows: "Certain young clerks were playing at the game of ball, before a certain Church ; one of whom had on a ring, given to him by a girl as a pledge of affection. Fearing lest it should be broken, he went into the Church to place it there until the game was over, and stopping before the image of the Virgin, admiring its beauty, with bended knee devoutly saluted her, and added, 'Truly, thou art fairer than all, even than her, who gave me this ring as a gift of love ;' at the conclusion of his compliment, he places the ring on the finger of the image, saying, 'Lady, I wed thee,' when the finger bending inwards, he was unable again to withdraw it. Greatly astonished at the circumstance, and calling his friends to witness, they explained it as a token of her regard, and wish that he should embrace the monastic life. At first he was very reluctant to leave his earthly love, but on a severe admonition from the Virgin in a vision, leaving all that he had, he departed to the desert, where he took the habit of a monk."

2.—In this subject a priest is represented at the

altar, on which is a chalice and paten, and above a picture of the Virgin. Near him are three kneeling figures, to one of whom he is giving the consecrated wafer. • The other part shows a figure of the Virgin, covering with her mantle a naked figure kneeling at the mouth of a furnace, from which flames are issuing. The story is evident: and the fragment of inscription commencing *Judeus quidam*, confirms the following elucidation.

“In the city of Bourges, about the year of Our Lord 527, when the Christians on Easter-day received the communion, a certain Jewish lad went to the altar, and partook of the Lord's body with them. Returning home, when interrogated by his father whence he came, he answered that ‘he had been with the Christian boys with whom he went to school, and with them had communicated.’ His father, filled with fury, took the boy and presently cast him into a burning furnace that was nigh. Immediately, the Holy Mother of God, under the form of the image which the boy had seen upon the altar, came to him and preserved him unhurt from the fire. But the mother of the boy by her cries collected together many, both Jews and Christians, who seeing the boy in the furnace without hurt, drew him thence, and questioned him how it was. He answered, “that the reverend lady who was standing on the altar, afforded me aid, and covered me with her mantle lest the fire should destroy me.” Then the Christians understanding it to be the image of the Blessed Mary, took the father of the lad, and casting him into the furnace, he was instantly burnt.” The first part represents the act of communion: the other,

the Virgin protecting the youth with her cloak from the flame.

3.—This is the illustration of a tale of a woman revived for confession, a story very popular in the middle ages. The inscription is nearly perfect, and its reference distinct.

“In the territory of Langres was a certain woman who much loved the Blessed Virgin. She, whilst yet young, committed a horrible sin, which in confession she always suppressed for fear of shame. On a certain day, before the image of the Virgin she wept abundantly, and confession being finished, the confessor perceived by exterior signs, by her tremulous voice, and her colour, that she had omitted something; and he endeavoured for a long time to invite her to integrity of confession, but having her mouth shut by the devil, he did not prevail. Lastly, the woman dying, and being presented to the Judge, was by him excepted. Immediately Mary supplicating Jesus, year by year, stayed the edict in the heavenly court; and it was obtained that her sinful soul should return to the body, and being confessed, again leave its habitation. And behold the body placed in the midst of the weeping neighbours, the soul suddenly returns to it, the people for the most part fly; when the priest being called, of that and other sins confessed, she discoursed to those around her of her liberation through the Virgin, and immediately closing her eyes in death, by the merits of the Blessed Virgin was delivered from infernal pains.”

This composition is divided into two parts, the one

representing the woman dead, in the burial dress, lying at the feet of Christ, before whom the Virgin is kneeling: the other, the woman in the act of confession. The head of Christ has a peculiar variety of the nimbus; it forms a floriated cross, and is without the circle. There is no other instance of its introduction in these paintings, the Virgin being merely distinguished by the crown.

4.—The Virgin is here represented as descending to the aid of a drowning monk, whom she sustains by the arms; in the back-ground is a wooden foot-bridge; and above two demons with instruments of torment, who seem to threaten him. The trustful expression of the monk is well conceived; as also the figure of the Virgin, whose mantle is agitated by the descending action. The inscription is quite defaced; but the following story, which is of considerable antiquity, seems to be that from which the illustration has been taken:—

“There was a monk in a certain monastery, fulfilling the office of secretary; he was very inconstant, and oftentimes burned with the heat of lust. Yet he loved the holy Mother of God without measure; and passing before her holy altar saying, ‘Ave Maria,’ with reverence saluted her. Near to the monastery was a bridge, over which the aforesaid passed, when he went to fulfil his concupiscence. One night, wishing to go to his accustomed wickedness, before the altar, as he was wont, he saluted the holy Mary; and afterwards, opening the doors of the Church, arrived at the river which he had to cross; impelled

by the devil, he fell in, and was presently drowned. A multitude of demons seized his soul, desiring to bear it away to the pit; but, by the mercy of God, angels were sent to afford him comfort, if possible. To whom the demons ask, with contemptuous words, 'Why have ye come hither? Ye have nothing in this soul, which, for bad works done in life, is granted to us.' At these words the angels were sad, as what they told of good, was not held sufficient. Suddenly came the holy Mother of God, and, with authority, said to the demons, 'Why, most wicked spirits, have ye seized this soul?' They answered, 'Because we have found him to have finished his life in bad acts.' But she said, 'The things ye utter are false; for I know that, in going anywhere, he took leave, saluting me, and returning did the same; and, if ye say I do ye wrong, behold, I will put it to the judgment of the Most High King.' Whilst they were disputing together, it pleased the Most High Lord, for the merits of his mother, that the soul of the brother should return to the body, in order that he might do penance for his guilt. He afterwards passed his life in good acts, and in peace rendered his soul to God."



Statistics of Crime:

Hampshire.

THE matter contained in this paper we have obtained, principally, from two sources: the Order Books of the County Sessions, and the Assize Calendars, extending from the year 1771 to the present time. For an inspection of the former, we are indebted to the kindness of the Deputy Clerk of the Peace, T. Woodham, Esq. and for a thorough examination of the latter, to Mr. W. Barber, the late Governor of the County Gaol.

The Order Books of the Sessions, reach as far back as the latter part of the reign of Elizabeth. In consulting the earlier books, we were much disappointed in not finding in them statements of the number of prisoners for trial at the different Sessions, as we were desirous of comparing the numbers then and now. That prisoners were disposed of at the Sessions, is clear from occasional entries, of which we lay a few before our readers.

Formerly, the Court of Quarter Sessions claimed the

right of sentencing a prisoner to what is called the last penalty of the law, namely, execution. Lord Chief Justice Coke, in his Commentaries, denies the Court ever possessed the right, and goes on to say, that a Sheriff, who, by the order of Quarter Sessions, sees execution done on a prisoner, ought to be hanged himself. The power claimed, seems derived from the opinion of Lord Baron Comyns, who declares "That Justices of the Peace have authority to enquire of all felonies, though it be murder, notwithstanding that by the Statute 6 Edw. I.—9, an homicide shall be imprisoned till the coming of the Judges in Eyre, or gaol delivery," and by the Statute 6 Edw. III.—2, "Keepers of the Peace shall send their indictments before the Justices of gaol delivery," for their authority has been since enlarged by Statute 18 Edw. III. and 34 Edw. III.—1. Be it as it may, whether the authority were legal or illegal, we venture not an opinion; but here is a fact that at the Hants Epiphany Sessions, 1637, the following sentence was passed by the Court:—

Epiphany, 13th Chas. 1637.

"Whereas Henry Whitely, now a prisoner in the common jaol for this county, hath been here at this present Sessions convicted of four several felonies; that is to say, for the felonious stealing of four turkies, price one shilling a piece, of the goods and chattles of John Stampe gentleman, by one indictment; and for the like stealing of ten hens, price eightpence, a piece of the goods and chattles of a man unknown, by another indictment; and for the like stealing of a sack, value fourteen pence, of the goods and chattles of Humfry Sutton, by another indictment; and also for the like stealing of two hayes, value two and sixpence a piece, of the goods and chattles of Ann Willingcott, widow, by another indictment; as by the

several indictments thereof may appear; And thereupon the said Henry Whitely having prayed the benefit of Clergy, which was allowed him according to the Law if he could read, forasmuch as he, the said Henry Whitely, being tried, could not read, and so was incapable of that benefit of the Clergy; it is therefore considered and adjudged by the Court, that he, the said Henry Whitely, shall be from hence had to the said Gaol, from whence he was brought, and shall from thence be had to the place of execution, and shall there hang by the neck until he be dead, according to the law. And the Sheriff is here commanded to see execution done on him accordingly."

In 1671, we have the following order:—

"Whereas Thomas Lambe, blacksmith, of Fareham, was, at the present (Michaelmas) Sessions, indicted for using false, malicious, and scandalous words, against the Right Hon. Edward Lord Noel, Baron of Tichfield, and irreverently and indecently of the religion established by law in the Church of England, was thereof convicted; and it is ordered by this Court, that the said Thomas Lambe, for the said offence whereof he stands convicted, do, at the towns of Fareham and Tichfield, in this county, in full market time, stand in the pillory, or, if there should be no pillory, then at the whipping-posts of the said towns, and there, with a loud voice, publish the recantation hereunto annexed, which, if he shall refuse to do, that you convey the said Thomas Lambe before the next, or some other Justice of the Peace, to become bound in his own money, with good security, to answer the contempt at the next Quarter Sessions."

To shew how prisoners for debt were cared for about this period, the following extract will be sufficient:—

"Michaelmas—1679.—Whereas Hugh Freeland, a poor prisoner in the Common Gaol of the County, being likely to perish from want, having notified to this Court for the allowance of bread as is allowed for felons there, this Court doth

order that the said Hugh Freeland be allowed the same quantity of bread as the felons in the said Gaol are."

The books of the last century contain the number of prisoners for trial at the Sessions. For several years the average number of prisoners at the Hampshire Sessions has amounted to 90, whilst, during the last century, the average did not exceed ten, and the numbers gradually increased towards the close. In 1760, there were for trial at the Epiphany Sessions, 7; at the Easter, 6; Midsummer, 13; and Michaelmas, none. In 1770, Epiphany, 17; Easter, 8; Midsummer, 10; and Michaelmas, 12: whilst, in 1790, there were at Epiphany, 13; Easter, 18; Midsummer, 16; and Michaelmas, 15.

During the whole of the century, parish appeals and matters relating thereto, were extremely numerous, amounting, on an average, from twenty-five to thirty. The number of magistrates who then attended the Sessions, it appears, rarely exceeded half a dozen, except towards the close of the century, when the attendance became somewhat more numerous.

Among the Orders of the Court, we extract the following, as shewing how economical the Justices were of the money of the rate-payers:—

"Michaelmas,—1759. Ordered, that Mr. Biden, the carpenter, do erect and build a shed, as a cover or shelter from the weather, for the Sheriff's coach and horses to stand in during the time of the Assizes; and that the expense of building the same do not exceed £6:0:0."

Turning now to the Assize Calendars for the county, we find that, within the last eighty years, two females

were convicted and executed for the murder of their husbands. The first of these unhappy wretches was Mary Bayley, tried with her paramour, John Quin, a mariner, at the Lent Assizes, 1784. Her sentence, as taken from the record of the Clerk of the Assize, was,

“ That having been convicted of petit treason, she should be drawn on a hurdle from the Gaol to the place of execution, and there burnt with fire until she be dead; and that John Quin, being also convicted of murder, that he be hanged at the same place and time, and that his body be delivered to Mr. Charles Lyford, surgeon, (grandfather of the present respected surgeon of the County Prison, H. G. Lyford, Esq.), to be dissected and anatomized.”

These sentences were literally carried into effect, and there are now several persons in Winchester, who remember the circumstance of the burning of the woman and of the hanging of the man, which took place within a few yards of the burning, and many who remember seeing a portion of the stake to which she was fastened, which, less than forty years ago, was standing about eighteen inches out of the ground. The spot where it took place is known locally as “*Gallows' Hill*,” situated about a mile from Winchester, on the road to Newbury and Andover. The other female was a Mrs. Huntingford, convicted at the Lent Assizes, 1819; and she was, in pursuance of her sentence, drawn on a hurdle from the Gaol to the above-named spot. Thousands of persons were congregated in Winchester from all parts of the County, and especially from Portsmouth, in the neighbourhood of which the murder was committed; and the indignation of the populace showed itself by such outrageous conduct, as to induce the Magistrates

to determine that all future executions should take place within the precincts of the Gaol.

By a reference to the Calendars, from the year 1771 to that of 1820, both inclusive, it appears that not less than 190 persons were not only condemned, but left for execution, though, in one or two instances, reprieves were obtained.

Of the 190, there were, for High Treason, 2; for Murder, 36; for Forgery, 23; for Highway Robbery, 29; for Horse Stealing, 14; and for Sheep or Cattle Stealing, 11. Of these executions, there took place between

1771 and 1780 ..	18
1780 and 1790 ..	45
1790 and 1800' ..	39
1800 and 1810 ..	43
1810 and 1820 ..	45
Total executed....	<u>190</u>

Since the year 1820, the number of executions have been *thirty-four*, of which eight were for murder. Within the last twenty years, the number have been *fourteen*, and, within the last twelve, *only one*, namely William Atter, for the murder of O'Connor, on board a convict ship, at Portsmouth. The greatest number who suffered death in any year since 1770, was twelve, of whom eight were executed pursuant to their sentences at the Lent, and four at the Summer Assizes, 1818; and the greatest number that suffered at one time, was seven at the above mentioned Lent Assizes. That crimes of a dreadful and revolting character are of less frequent occurrence, in Hampshire, now than formerly, no one, we think, will deny, or even question; but

it still remains to be proved that there is a decrease in crime generally; and that after taking into consideration the increase of population, the vigilance of the police, and the greater inclination to prosecute in minor offences, we are, by an examination of the County Records and Calendars, led to the conclusion, that there has been a gradual and considerable increase of crimes against property, though at the same time a very great decrease towards the person.

The following is a table of the prisoners which were for trial at the Assizes and Sessions since 1817 inclusive:—

1816.....	275		1833.....	415
1817.....	435		1834.....	367
1818.....	423		1835.....	286
1819.....	328		1836.....	355
1820.....	284		1837.....	434
1821.....	340		1838.....	449
1822.....	231		1839.....	413
1823.....	278		1840.....	499
1824.....	216		1841.....	472
1825.....	226		1842.....	470
1826.....	263		1843.....	489
1827.....	306		1844.....	374
1828.....	320		1845.....	402
1829.....	333		1846.....	407
1830 {	283		1847.....	499
1830 {	345	S. A.	1848.....	457
1831.....	273		1849.....	518
1832.....	370		1850.....	

From 1771 to 1775, the greater number of the prisoners convicted, and even for the most trivial offences, were sentenced to Transportation to some of His Majesty's Colonies and Plantations in America. —During the period alluded to, the convictions at the Assizes amounted to no more than 137 prisoners,

of whom 71 were sentenced to Transportation; to which, if we add thirty that had been condemned, but obtained reprieves, would make together but little short, and with those executed, more than three-fourths of those convicted. The war of Independence in 1775, preventing us from sending any more convicts to America, sentence of Transportation was not passed for several years, and its place was supplied by sentencing prisoners to be kept to hard labour for the space of three, ten, or fifteen years, in raising sand, soil, and gravel from and cleansing the river Thames, or any other service for the benefit of navigation of the said river. From 1771 to 1780, those convicted, but neither condemned nor sentenced to Transportation, were ordered either to be branded, or burnt in the hand; or to be privately or publickly whipped.—Branding appears to have been in frequent use till 1781: in some cases no other punishment was inflicted, but in others a short period of imprisonment was added; though this mode of punishment is scarcely mentioned before the year 1775. The branding took place immediately after sentence, and the irons were heated at the fire which occupied the centre of the Hall. Whipping in the Market place, on a Market day, was a frequent punishment for petty larceny, from which women did not escape.

To show how the prisoners were disposed of at the Assizes, we add these extracts, which we have made from a series of Calendars, extending from 1771 to the present time.

At the Summer Assizes, 1771, there were eleven prisoners for trial; of whom nine were convicted, and

two acquitted. Of the former, three were sentenced to death, the first for a rape and robbery; the second, for stealing from a house plate and other articles; and the third, for stealing a calf and quantity of barley; and six were sentenced to transportation; the first for stealing out of a stable three pair of worsted stockings, and two pair of shoes; the second for picking the pocket of a sailor boy containing money; the third, also, for picking a pocket; the fourth, a woman, for stealing wearing apparel; the fifth, for stealing four yards of German serge; and the sixth, a woman, for house-breaking.

At a special Assize held on the 11th of August, 1782, David Lyrie, charged with having been guilty of High Treason, was attainted and convicted, and his sentence was, "Let him be drawn on a hurdle to the place of execution, and there hanged by the neck, and then cut down alive, and his entrails and——cut from his body, and burned in his sight, and his head cut off, and his body divided into four parts, and disposed of at the King's pleasure."

At the Lent Assizes, 1790, two Gypsies, Luke Stanley and John Patrick, were convicted and executed for horse-stealing. Their bodies were buried in the Cathedral yard, where a stone to their memory may still be seen. The Gypsy tribe went to the expense of a brick grave, arched over, and during the progress of the work, kept watch by night that the bodies of their comrades should not be removed; and that the grave should be known in after time, the face of the stone is to the east, contrary to every other in the ground.

The inscription records the name and age of the parties, and, after a verse of sixteen lines, goes on to state that "This stone was erected by Elizabeth Hearn, to the memory of her beloved Luke Stanley."

At the Lent Assizes, 1796, four Malays were convicted and executed for a murder in Portchester Castle. Not one of them could speak a word of English, but the Rev. Dr. Milner, the then pastor of the Catholic Congregation of the City, undertook their conversion to christianity, and, to his own belief, effected it, by means of a crucifix, and other representations of a dying Saviour.

At the Summer Assizes, 1793, there were only four prisoners for trial, all of whom were convicted, and of whom two were condemned, but reprieved.

At the Summer Assizes, 1801, three privates of the 4th Regt. then stationed at Winchester, (three battalions, 3,000 strong), were convicted of stopping and robbing the Mail Cart from Portsmouth to Winchester, near Morstead, and were condemned to be hung in chains near the spot where the robbery was effected. The gibbets were erected, and every preparation completed for their execution, when a free pardon arrived, on condition of their proceeding to some foreign station. Old people tell strange stories of the doings of the 4th Regiment, during its sojourn at Winchester, at the commencement of this century. The truth is, that the regiment, which had shortly before returned from abroad, was filled up with many of the worst characters of the Metropolis. Convicts at that time received pardon on condition of their entering the army, and all the

other devices necessity could suggest were adopted. Their behaviour in Winchester in 1801, forms a melancholy contrast to the orderly conduct of the same regiment in 1818, 1826, and more especially in 1848. Nothing at the period we spoke of was safe: robberies were of almost daily occurrence; tradesmen dreaded their presence, and generally employed some one to watch their movements; for, if a party of three or four entered a shop, while one was making a trifling purchase, another would look for an opportunity of obtaining some other articles without price. The men were known to enter houses by coming down chimnies; a party of them broke into a Church in the neighbourhood, and stole the Communion plate. Not only were hen roosts visited, but these men of war did not spare the sheep-fold, and a large quantity of meat, &c. were discovered under the tombs in the burial ground on St. Giles' hill.

Their commander did what he could to repress their excesses, but in vain; and he told them that he could call them every thing bad, *but bad soldiers!*

At the Summer Assizes, 1812, Thomas Newbury was convicted and executed for Sacrilege; the same consisting in having stolen from the Chapel at Gosport the Minister's surplice, two bottles of tent wine, and two pounds of candles.

At the Lent Assizes, 1815, Thomas Graham and James Hinton were found guilty at *Nisi Prius* of a conspiracy to defraud His Majesty of £3,500 and upwards. Hinton was sentenced to Transportation, and Graham was ordered to abide the judgment of

the Court of King's Bench, which was, that he should stand in the pillory for one hour at Winchester, and to be imprisoned for two years.

At the Lent Assizes, 1817, there were 118 for trial, of whom 67 were convicted; 35 sentenced to death, and 4 executed; and, at the Lent Assizes for the following year, there were 109 for trial; 73 convicted, 41 condemned, and 8 executed.

At the Special Assizes for the trial of the Agricultural Rioters, December, 1830, there were 345 prisoners, of whom 253 were convicted; 5 were condemned, and 2 executed; besides against 97 others Death was Recorded.

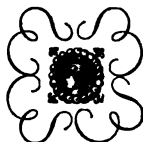
These Assizes lasted a fortnight, and the commission included, besides Judges Vaughan, Parke, and Alderson, the Duke of Wellington, Rt. Hon. W. Sturgess Bourne, and Richard Pollen, Esq.

By a reference to the Calendars of an early date, we find that the number of convictions, in proportion to the number of prisoners for trial, was considerably less than at present; and that, in most instances, they did not amount to one-half, and not unfrequently to one-third of the prisoners.

With respect to Education, the Calendars for the last fifteen years show its gradual increase. It was not till the year 1835, that the attainments of the prisoners in reading and writing were stated in the Calendars; but it was not till a year later, that the matter was brought into a system. By a careful analysis and examination of the Calendars for the years 1836 and 1837, and for the years 1849 and 1850, we

are enabled to lay before our readers the proportionate numbers who could either read and write, though, in many instances, but imperfectly, who could read only, and who could neither read nor write :—

	1836-37	1849-50
Read and Write	94	132
Read only	58	56
Neither read nor write	89	53
	<u>241</u>	<u>241</u>



Lawyers in Hampshire.

THAT our ancestors had (whether with reason or from prejudice, your deponent saith not) a great dislike to, and a dread of, the increase of the number of lawyers, is manifest from the statutes passed in the reigns of Henry IV. Henry VI. and Elizabeth, for the purpose of their limitation; one of which, the 33rd Henry VI. c. 7, 1554, declares, that not long before there were only six or eight attornies in Norfolk and Suffolk, "*QUO TEMPORE MAGNA TRANQUILLITAS REGNABAT,*" but that their increase to twenty-four was to the vexation and prejudice of the counties: and it, therefore, enacts, that, for the future, there shall be only six in Norfolk, six in Suffolk, and two in the city of Norwich.

It is said of the Isle of Wight, that "formerly it was blessed by not containing a single fox, monk, or lawyer." This assertion has been declared by several authors to be correct, though, to our mind, it is more than questionable; that "Sly Reynard" was, till a very recent period, a stranger to the "tight little island,"

and, although from the Norman Conquest till the Reformation there was no lack of shaven crowns, the species became extinct about the year 1539; and it appears from Sir John Oglander's manuscript, that it was not till the close of the reign of Elizabeth, or the commencement of that of James I. that any practising attorney had "a local habitation and a name" within the Isle of Wight. Previous to the Reformation, the monks may have undertaken to expound the laws, temporal as well as spiritual, as it is an historical fact that every successive Lord Chancellor previous to the reign of Henry VIII. was an ecclesiastic, and the clergy filled most of the other important offices in the State. It is said, that "where one lawyer will starve, two will fatten"—an axiom which receives confirmation from Sir John Oglander's MS. written about the year 1635.

"The Isle of Wight, since my memory, is infinitely decayed; for either it is by reason of so many attornies that have of late made this their habitation, and so by suits undone the country; for I have known an attorney bring down after term *three hundred writs*! I have also known twenty (causes at) *Nisi Prius* of our country tried at our Assizes, when, in the Queen's time, we had not six writs in a year, nor one *Nisi Prius* in six years,—or else wanting the good bargains they were wont to buy of men of war, who also vended our commodities at very high prices; and ready money was easy to be had for all things. Now peace and law have beggared us all, so that within my memory many of the gentlemen, and almost all the yeomanry, are undone. I have heard, and partly know it to be true,

that not only heretofore was there no lawyer nor attorney in our island, but, in Sir George Carey's time, 1588-1603, an attorney, coming to settle in the island, was, by his command, with a pound of candles hanging at his breech lighted, with bells about his legs, hunted out of the island; inasmuch as our ancestors lived here so quietly and securely, being never troubled to go to London nor Winchester, as they seldom or never went out of the island; inasmuch, as when they went to London, thinking it an East Indian voyage, they always made their wills, supposing some trouble like to prevail."

It has been matter of complaint, even in these latter days, that the members of the legal profession have been greatly on the increase: and we have heard it said, that lawyers are three times as numerous as they were fifty years ago. To this latter, as far as Hampshire is concerned, we can give a flat denial; and, as regards the former, we are in a position to prove that the number of solicitors in the county has not increased more rapidly than its population. We speak of those only who, having obtained certificates, are carrying on business within the county; for we admit that a far greater number of clerks and assistants are now employed than there were fifty years ago.

The Census return of 1801 gives the population of Hampshire to have been 219,656, and the Census of 1841—355,004, which, allowing the increase for the last nine years to have been equal to that of the ten years preceding, would give the present population to be 395,741. Now, in the year 1798, there were 119

practising solicitors in the county, and in 1848 (according to the Law List), there were 204—showing a slight decrease, in proportion to the population; for, whilst about the commencement of the century, they were one to 1846 of the population, now there are one to about 1939, and, in proof of which, we lay before our readers the following table:—

	1798	1848
Alresford	3	4
Alton	4	4
Andover	4	6
Basingstoke	5	8
Bishop's Waltham	2	4
Botley	—	1
Christchurch	1	3
Cosham	—	2
Cowes	4	8
Emsworth	—	2
Fareham	3	2
Fordingbridge	2	1
Gosport	9	9
Hambleton	1	1
Havant	2	6
Hill	—	1
Hook	—	1
Kingsclere	1	1
Lymington	3	8
Newport	7	15
Newtown	—	1
Odiham	2	2
Petersfield	2	3
Portsmouth and Portsea	20	40
Ringwood	6	3
Romsey	5	5
Ryde	—	7
Southampton	10	27

	1798	1848
Southsea	—	1
Stockbridge	1	1
Swanmore	—	1
Ventnor	—	1
Weyhill	—	1
Whitchurch	3	2
Winchester	18	23
Yarmouth	1	—
Total..	<u>119</u>	<u>204</u>

With respect to the number of barristers who attend the Hampshire Assizes and Sessions, the case is different—there being a considerable increase. In 1798, the number who attended the Assizes, is returned at 33, whilst, at the present time, they exceed 100; and, while at the former period, the number of barristers who attended the Hampshire Sessions did not exceed 6, they now amount to 17.



Wilton and its New Church.

THE antient borough town of Wilton is situated at the confluence of the rivers Wiley and Nadder, and at the distance of three miles from Salisbury.

It has been supposed by some writers to have been the *Caer Guilo* of the antient Britons, and Camden and other writers state that it was antiently called *Ellendune*, and was the scene of a battle between *Egbert*, King of the West Saxons, and *Boerwulf*, King of Mercia; but this latter has been questioned, and later writers suppose *Ellendane* to be a place nearer the Mercian border, and others to be *Edington*, in this county. But the strongest reason for supposing that it was never so known is, that in the *Saxon Chronicle*, about the same date, the county is called *Wiltunshire*. It was unquestionably a place of considerable importance at that period, but there is no foundation for the assertion of *Henry of Huntingford*, that it was the capital of *Wessex*, or that it was here that *Ethelwulf* executed the charter, by which he granted to the clergy the tythes of the whole kingdom, in 854,—the writer having evidently mistaken *Winton* for *Wilton*. A

battle took place here in 871, between King Alfred and the Danes, in which the latter, though ultimately successful, were obliged to sue for peace. The next transaction of historical note, is the burning of the town, by Sweyn, King of Denmark, when that monarch laid waste all the western counties of England, in revenge for the barbarous massacre of the Danes two years previously. Early in the same century, Wilton became the seat of the diocese of Wiltshire, and so continued during the episcopacy of eleven successive Bishops, the last of whom, Herman, having been also appointed to the See of Sherbourn, united the two Bishoprics, and removed his seat to Old Sarum.

At the period of the compilation of the Domesday Book, Wilton appears to have been by far the most important borough in the county. During the contentions between King Stephen and the Empress Matilda, Wilton was taken possession of by the former, in 1143, intending to convert the Abbey into a place of defence; but, being surprised by the troops of the latter, under the Earl of Gloucester, who set fire to the town, the King was obliged to flee, leaving behind his troops and baggage. The town speedily recovered its former importance, but, at the distance of little more than a century, a blow was struck, which was fatal to its future prosperity, namely—the erection of the city of Salisbury, and the diversion of the highway from London into the West, which passed through Wilton, to go through Salisbury, which, according to Leland, was the total cause of ruin to Old Salisbury and Wilton. At that time, Wilton, according to the same authority, possessed no fewer than twelve parish

Churches. Mr. Britton, in his "Beauties of Wiltshire," doubts the correctness of the statement, which we do not, as Churches were exceedingly numerous in all our old cities and towns:—thus, the number of Churches in Winchester, in the reign of Henry I. exceeded fifty; those of the city of London, then extending no further westward than Ludgate, and eastward than Aldgate, exceeded one hundred; those of York, amounted to above fifty; those of the small town of Thetford, to ten; and those of Dover, to twelve. The fact is, all of them were small structures, nor is there an example remaining of a Church, save such as belonged to a Cathedral, or Monastic Establishment, earlier than the thirteenth century, which would afford accommodation to a congregation of more than two hundred, and, in the present instance, we would adduce the diminutive Norman structure at Fugglestone as a case in point.

The only other historical events connected with Wilton are, that Queen Elizabeth visited the town in 1579, and received there the French Ambassador, whom his master had sent over to England on a complimentary mission, rather than any business of state, and that in the autumn of 1603, James held his Court here, for a short time, he having removed from London in consequence of the plague.

Wilton is a borough by prescription, and first sent members to Parliament in the 23rd of Edward I. and continued to do so without interruption till the passing of the Reform Act, since which it has only returned one instead of two.

The first charter granted to the borough is said to have been by Henry I. in the first year of his reign,

which conferred on the burgesses the same exemptions and freedom from toll as were enjoyed by the citizens of London and Winchester, which liberties and franchises were given to the burgesses of the Guild of Merchants, which charter was confirmed by Henry II. John, Henry III. Edward I. Richard II. Henry IV. V. and VI. Charles II. also granted a charter to the town, conferring the right of holding two additional fairs; and in the first year of James I. another charter was granted, restricting the number of burgesses to thirty-four, which was before unlimited; but three years later this charter was returned, in compliance with an order in Council. At the period of the late Municipal enquiry, it was found that the then Corporation was governed by prescriptive usage, and consisted of a Mayor and thirty-one burgesses, of which no less than twenty-four were non-residents. Five of the burgesses were called aldermen, but had no duty to perform, and were appointed to five nominal wards—East-street, West-street, South-street, Minster-street, and Kingsbury. Wilton is not mentioned in the Municipal Act, and consequently does not possess a legal Corporation.

The famed Abbey of St. Mary, which occupied the site of the present stately mansion of the Earl of Pembroke, was, according to Dugdale, founded by Alfred the Great, who placed therein an Abbess and twelve holy virgins, and afterwards translated to it twelve nuns from a Convent founded by his grandfather, Egbert, in the room of a Monastery founded by Wulston, Earl of Wiltshire, which had been destroyed by the Danes. Edward the Elder was, in all probability, a great

benefactor to the Abbey, as he is styled by Dugdale, its second founder. His sons, Athelstan and Edred, also endowed the Abbey with lands, the grant from the latter being concluded by this notable curse on any person who should disturb the lady Abbess and her dames in the possession of the land :—"If any son of Belial shall maliciously endeavour to make this grant, written in my right, let him not make any doubt that being now, then, and for ever cast off and excommunicated by all servants of God in my kingdom, he will be tormented without end : and whereupon after death, being snatched away by ministers of hell, he will be shut up in a dwelling in that pestiferous death of hell, and will there, with his limbs bound, be cast into a certain pot of Vulcan's, which is affirmed to be constantly full of burning pitch, and is most intolerably and grievously felt by such infringers and diminishers, unless he shall make repentance before death by penitential tears."

In Edgar the Abbey found a friend : his natural daughter, Editha, being one of its inmates, and subsequently its Abbess ; and after her death, being canonized, became one of its patron saints. Another Editha proved one of its most considerable benefactors, namely, the daughter of Earl Godwin and Queen of Edward the Confessor, who having here received her education, rebuilt it in a magnificent manner with stone, it having been originally constructed of wood. At the period of the compilation of the Domesday Book, it appears that the Abbey of Wilton held in this county lands at Stanton, South Newton, Durnford, Chilmark, Swallowcliff, Wardour, Keynell, Overton, Chalk,

Nunton, Wily, Wishford, Ogford, Langford, Ditchampton, Burcombe, Baverstocke, Wiltonsell, Fovent, Laverstock, and at Wilton.

Little is known of the Abbey subsequent to the Norman Conquest, except that it was famed for its wealth and the high rank of many of its inmates, and that the Abbess ranked as a baroness. Godwin, in his *Lives of the Bishops*, relates this strange story:—"About this time (1299), there was a certain knight, Sir Osborne Giffard, of Fonthill, who stole out of the nunnerie at Wilton two fair nuns, and carried them off. This coming to the ears of the Archbishop of Canterbury, John Peckham, he first excommunicated the knight, and then absolved him on the following conditions:—1st. That he should never come within any nunnerie, or into the company of a nun.—2nd. That for three Sundays together he should be publicly whipped in the parish Church of Wilton, and as many times in the market-place and Church of Shaftesbury.—3rd. That he should fast a certain number of months.—4th. That he should not wear a shirt for three years.—And lastly, That he should not any more take upon himself the habit and title of knight, but should wear apparel of a russet colour until he had spent three years in the Holy Land, which penances he made Giffard swear to perform before he would grant him absolution."

Wilton Abbey was dissolved in the thirty-fifth year of Henry VIII. by whom the site, buildings, and the greater portion of the estates, were granted to that versatile courtier, Sir William Herbert, subsequently created Earl of Pembroke. Its revenues, according to

Dugdale, amounted to £601:1:1, and according to Speed, to £652:11:5.

The noble family of Herbert is said to be descended from royalty, namely from Henry Fitzroy, a natural son of Henry I.; but Sandford thinks that the common ancestor of the family was Henry Fitz Herbert, chamberlain to that monarch. Be that as it may, it appears that they were for many centuries settled in South Wales, and rose to some importance in the reign of Edward IV.; William Herbert, of Ragland Castle, Monmouthshire, created Earl of Pembroke, having rendered essential service to the House of York in the battle of Mortimer Cross. This dignity he enjoyed but a few years; for, having been defeated and made prisoner by the Lancasterians, near Northampton, he was beheaded; but upon the restoration of Edward IV. his son succeeded to the title, which he afterwards exchanged for that of Huntingdon, but having no male issue, his honours expired with him. In the reign of Henry VIII. Sir William Herbert, descended illegitimately from the first Earl of Pembroke, was chief gentleman of the privy chamber, and was named by that monarch in his will as one of the sixteen executors. He appears to have been a man of great ability, but a most subservient courtier. Upon the confiscation of the monastic property, the rich Abbey of St. Mary, at Wilton, fell to his share. Soon after the accession of Edward VI. he was created a knight of the garter, and obtained a grant of £400, payable from a fund to arise from the suppression of canonries and other ecclesiastical offices. When the councillors of the infant king fell out among

themselves, Herbert attached himself to the party of Dudley, subsequently Duke of Northumberland, in his successful attempt on the Protector Somerset; and for his services was created Baron Cardiff and Earl of Pembroke, in which capacity he sat on the trial of Somerset, although one of the charges against him was, that he had planned the assassination of Pembroke, who was now one of the judges in a case in which he might also be considered a prosecutor. A few years later we find the Earl of Pembroke a party to the scheme of altering the succession, in setting aside the legitimate heiresses, the King's sisters, Mary and Elizabeth, and transferring their rights to Northumberland's daughter-in-law, Lady Jane Grey, and his name appears in the deed drawn up for that purpose.

It is probable that in this instance he acted from compulsion, or, dreading the consequence, should he break with the then all-powerful Northumberland. Still, on the death of Edward, instead of hastening to the assistance of the Lady Mary, he continued to attend the council, and was one of the advisers of Lady Jane Grey. But as the cause of the latter became hopeless, several of the lords, who had hitherto ranked as her supporters, determined to transfer their allegiance to her rival. For this purpose they summoned the Lord mayor, recorder, and aldermen of London, and, after the Earl of Arundel had declaimed against the ambition of Northumberland, Pembroke drew his sword, exclaiming, "If the arguments of my Lord Arundel do not persuade you, this sword shall make Mary Queen, or I will die in her quarrel,"

which, having been answered by shouts of approbation, Pembroke, attended by the civic authorities, proclaimed the new Queen in different parts of the city. As the services of a convert, whether such from necessity or conviction, are in general more appreciated than those of a staunch friend, we must not be surprised to find that Pembroke stood high in the favour of Mary, and that he was General of the Forces employed against the Kentish rebels, and took a conspicuous part at the ceremony of the Queen's marriage with Philip II. of Spain. In 1547, he was despatched with a body of horse to Picardy, to assist Philip's movements against France, and he rendered such essential service at a battle fought near the town of St. Quintin, where the French suffered an entire defeat, that, on his return to England, he received, in addition to other titles, that of Baron St. Quintin. The accession of Elizabeth did not deprive him of his seat in the council, although he had hitherto professed himself a Roman Catholic; for, like to the first Marquis of Winchester, he was "a willow and not an oak," and continued as high in the favour of Elizabeth as he had been in that of Mary, which he retained till his death in 1569, and was buried in the Cathedral of St. Paul's, with such magnificence, that the mourning given at his funeral, according to Stowe, cost £2000, an enormous sum for that period.

We do not consider it necessary to trace the descent of this family from the founder of its honours to the present possessor of them, whose titles are Earl of Pembroke and Montgomery, Baron Herbert

of Cardiff, Baron Herbert of Shurland, Baron Ross of Kendall, Parr, Marmion, and St. Quintin. The title of Earl of Montgomery was conferred on Philip, the fourth Earl, previous to his succeeding to the honours of the family. The present possessor is the twelfth Earl of Pembroke, and the ninth Earl of Montgomery, who is now in the 60th year of his age, and, having no issue, the presumptive heir to the honours and estates is the Right Hon. Sidney Herbert.

The family mansion is situated to the west of the town, in a spacious and finely wooded park. The approach to it is through a triumphal arch, surmounted by a bold equestrian statue of the Roman Emperor, Marcus Aurelius. The house is a large and extensive pile, and owes its present appearance to James Wyatt, under whose direction it was repaired and enlarged towards the close of the last century. Wilton House stands pre-eminent among the mansions of England for its collection of antiques, pictures, &c. The first consists of statues, busts, bas-relievos, fragments, and inscriptions, of different sizes, ages, and characters. The collection of pictures is also valuable and extensive, and include several productions of the best masters; among which may be mentioned a large family, by Vandyck, containing ten full-length figures, namely,—Philip the fifth Earl of Pembroke and his Countess, who are represented sitting, with their five sons standing on their right hand, and their daughter and her husband (the Earl of Carnarvon) on their left; before them is Lady Mary Villiers, who was betrothed to Lord Charles Herbert, and, in the clouds above,

appear three children, two boys and a girl, who died young.

The gardens, on the south side of the house, are laid out with great taste and elegance: a branch of the river Wiley is brought through them, over which is a Palladium bridge, considered to be one of the most beautiful structures of the kind in England. The grounds have of late years been improved, and through them flows the Nadder, which here spreads into a considerable lake. In addition to the usual forest-trees, there are a number of cedars, some of which are nearly fifteen feet in circumference, and proportionably high.

Connected with Wilton House, are two names which stand high in the list of English writers—Sir Philip Sidney, and Philip Massenger. The second was brother to the second Earl of Pembroke, who married his sister, to whose memory Ben Jonson penned the well-known epitaph:—

Underneath this marble herse,
Lies the subject of all verse:
Sidney's sister, Pembroke's mother:
Death, ere thou hast slain another,
Wise, and fair, and good as she,
Time will throw a dart at thee.

It is generally believed that Sidney wrote, during his frequent visits to Wilton, his celebrated "Arcadia," a circumstance which is thus noticed by Aubrey, in his "Natural History of Wiltshire:"—"He lived much in these parts, and the most masterly touches of his pastorals, he wrote here upon the spot where they were conceived. It was in these purlieus, that the muses

were wont to appear to Sir Philip Sidney, and where he wrote down their dictates in his table-book, though on horseback. I remember some old relations of mine, and other old men, who have seen Sir Philip do this. For these nimble fugitives, unless they are presently registered, fly away, and perhaps can never be caught again. But they were never so kind as to appear to me; for it seems they reserve that grace only to the proprietors, to whom they have continued a constant kindness for a succession of generations, of the no less ingenious than honourable family of the Herberts."

Massenger, the well-known dramatist, was born, it is supposed, at Wilton House; his father having been for many years in the service of the then Earl of Pembroke. By the liberality of the latter, young Massenger became a commoner at St. Alban's Hall, Oxford, where he remained for years, but, having lost the favour of his patron, he removed to London, where he betook himself to dramatic compositions. For sixteen years little is known of him, but in 1622, he produced his "Virgin Queen," which immediately brought him into notice, and, in the following fourteen years, produced other plays, of which eighteen are still extant,—his "New Way to Pay Old Debts" still retaining its place on the stage. The scene of this play is probably laid in Wiltshire, and the principal character, Sir Giles Overreach, was undoubtedly intended for Sir Giles Monpesson, of Tisbury, in this county, and another character, Justice Greedy, for his associate, Sir Francis Michel. This Sir Giles Monpesson had procured from James I. a monopoly for the

manufacture of gold and silver lace, and then imposed upon the public by supplying a spurious article. In 1620, he was summoned before the House of Commons to answer to the charges made against him, and was, by the House, committed to the custody of the sergeant-at-arms, from which, by stratagem or connivance, he escaped. A proclamation was issued for his apprehension, but he effected his flight over the sea. A second proclamation was then issued, expelling and banishing him from the King's dominions, and degrading him from the order of knighthood; and his associate and abettor, Sir Francis Michel, was also degraded, then fined a thousand pounds, carried on horseback through the principal streets of London with his face to the tail, and imprisoned for life. It appears probable that Sir Giles Monpesson was allowed, some years later, to return to England: at all events, he bequeathed divers monies for charitable purposes in the parish of Tisbury.

The town contains two Churches, the old parish Church, and a truly beautiful edifice erected by the Right Hon. Sidney Herbert.

The first is dedicated to St. Mary, and perhaps that circumstance has induced many writers to suppose that it was the Church of the Abbey; but it is unreasonable to suppose that the Benedictine dames of an Abbey famed for its wealth would not have their Church within their own precincts. It consists of a nave and western tower of considerable antiquity, side aisles of the Elizabethan period, and a chancel of a modern date, and contains several monuments to the Herbert family. The living is that of a rectory,

to which is united that of Bulbridge, the vicarage of Ditchampton, and the perpetual curacy of Netherhampton, and is of the net annual value of £450, and in the patronage of the Earl of Pembroke.

The new Church is, with the exception of Salisbury Cathedral, the most remarkable and splendid ecclesiastical structure within the county. Numerous have been, and for a considerable period will be, the visitants of this "gorgeous temple," erected by a descendant of the original inheritor of the house and lands of the lady Abbess and dames of Wilton. For centuries the noble family of Herbert have been justly famed for purity of taste, and for munificent encouragement of the fine arts; and here we have another proof both of the one and the other. We doubt whether the old Abbey Church, destroyed by the first Earl, could compete in beauty and splendour with the edifice erected under the direction, and partly at the cost, of him who, in all probability, will be the next Earl of Pembroke.

The cost of this handsome, and, to Englishmen, somewhat singular pile, amounted, as we have been informed, to nearly £70,000, and arose partly from a bequest of the late Earl, which had been allowed to accumulate, the rest being supplied by the liberality of the Right Hon. Sidney Herbert, the brother of the present Earl, and presumptive heir to the family honours and estates. Were justice done to this structure, and were we to describe in detail its numerous beauties and characteristics, we should greatly exceed the space allotted to these sketches. To such as desire a more intimate acquaintance with the subject of our notice we would say, go and see, and judge for

yourselves, as the pleasure you would derive therefrom will amply repay the time and money to all who feel a pleasure in witnessing the emanations of genius, and a specimen of architecture, as yet but little known in this country.

The architecture of the Church is that which is called Lombardic, which may be best understood by Englishmen as a kind of decorated Norman, which prevailed in Italy previous to, and soon after the adoption of, the Pointed or Gothic. The Church consists of a nave and chancel, both with side aisles, a campanile or bell tower on the south side, near the east end, not forming part of the building, but connected with it by a covered passage or cloister, with open arches and columns, and a vestry projecting from the south aisle of the transept.

The campanile, which is the most striking peculiarity of the Church, and which gives a very picturesque appearance, is seventeen feet square at the base, and rises to the height of one hundred and twenty feet, and the cloister or corridor, which connects it with the Church, is twenty feet in length, and is supported by two rows of coupled columns of the most elaborate workmanship, each column of a different design, and standing on a basement or plinth.

Another peculiarity of the Church is, that its principal front is at the eastern and its altar or communion table placed at the western end of the Church. The edifice has the advantage of being situated in an extensive area, and on an elevated platform, giving ample room to the spectator to behold its manifold beauties and peculiarities.

The approach to the Church is by a flight of steps at the east end, and there are entrances to the aisles as well as to the nave, which latter forms a rich porch within a rich archway, which contains four columns on each side. Over this entrance is a series of small circular head arches, forming an exterior gallery, and above it is a large rose window, of elaborate design, set within a square, the spandrels of which are sculptured with the emblems of the four Evangelists. There are seven windows to the nave and chancel on the north side, and six on the south side, the space of one being occupied by the entrance from the campanile, and there are seven on each side in the clerestory ; and there are also windows at the extremity of the chancel and its aisles, which all terminate in apses.

But beautiful as the exterior of the edifice is, it is far exceeded by the interior—unlike many Churches of recent erection, gaudy in the exterior, and plain, even to meanness, within,—this far exceeds the most sanguine expectations, for no expense has been spared worthy of the object for which it has been erected. Here is nothing to depress, but much to assist and heighten the effect ; there are neither pews nor galleries, except a small one at the west end, forming an upper recess within over the porch. The pillars of the nave are single shafts, partaking in their proportions and form of the capitals of the Corinthian character ; but although in their shape and mass they bear a resemblance to Corinthian ones, they are very differently composed, not only in respect to their foliage, but by having scriptural emblems combined with it. From these pillars spring semi-circular arches, and between

them and the clerestory windows is a triforium, a feature which gives them a very unusual degree of richness and variety. And here we may remark, that the Church has, within and without, upwards of seven hundred columns with carved capitals, all of different designs, truly realizing the expression of the poet—

Where order in variety we see,
And where, though all things differ, all agree.

The Pulpit, which is unusually large, is composed of Caen stone, supported by numerous marble pillars with carved alabaster capitals, above which runs a delicate painted border, with a cornice carved and gilt. Its circumference is divided into eight compartments, five of which are inlaid with panels of variegated marbles, separated from each other by four twisted columns glittering with ancient mosaic; the three others, which are filled with the instruments of the Passion inwreathed with flowing scrolls gilt and painted, are divided by broad pilasters of the most modern mosaic, and around the top circulates a zone of the same brilliant material. The Eagle-lectern is of wood, carved and gilt, and the Prayer-desk presents a very fine specimen of wood-carving, executed in prominent relief.

The Chancel, to which there is an ascent of six steps, is divided from the Nave by a triumphal arch, with two lofty Scagliola columns. The rails are of ilex-wood, the pedestals inlaid with mosaic; the floor is covered with a tessellated pavement, and the roof is groined and painted, an azure ground studded with stars, with the Evangelical emblems at the sides, and in the centre the Cross, &c. with the words *Salus Mundi*. The chancel walls are inscribed with the Ten

Commandments, and various appropriate texts of Scripture are distributed over the arches and walls adjacent. Three steps of rich Sienna marble, 18 feet in length, lead to the Apse or Sanctuary, in the chord of which stands the Communion-table. The pavement, which is partly tessellated, is principally composed of a splendid mosaic-work of marbles of different colours, interlaid and combined in a design of the utmost variety and richness. The curve of the Apse is occupied by seven stone *sedilia* (priests' seats) in accordance with the antient Basilican arrangement, by which this part of the Church was assigned as the *presbyterium*, in which were the seats for the Bishop and clergy. The Reredos is composed of seven white marble arches resting on twisted columns of red Sienna marble, with carved alabaster capitals and pedestals of inlaid mosaic, the whole forming an arcade of seven compartments. In the central one is an enriched Cross, with the motto, "He was wounded for our transgressions;" in four others are the Lord's Prayer, the Creed, and the Beatitudes, and in the two outer ones, the Cross and sacred monograms.

The walls and ceiling of this central apse are painted with the most sumptuous luxuriance and prodigality of colour and decoration, whilst the window, as well as those of the nave, are filled with stained glass brought from Italy, illustrative of a variety of subjects, and representing numerous saints, known only to the antiquary by their several emblems, as St. Denis bearing his head in his hand, after decapitation, and St. Peter with his keys.

Objections of a very grave nature have been urged against the multifarious adornments of the interior,

and of that of filling the window with the representations of Apocryphal saints, whom the Church does not know or acknowledge. The interior, say the objectors, is more fitting for Papal Worship, than for Protestant service; and whilst similar adornments might be looked for in a Chapel erected by a Howard, or a Talbot, a Stourton, or an Arundel, such things appear truly anomalous in a Church erected by a Herbert; that those illustrious martyrs, Latimer and Hooper, would have turned from them with disgust; and that the first Protestant Bishop of Salisbury (Jewel) would have condemned them, and caused their immediate removal.

We will not here discuss the propriety of the splendid enrichment of this Church, or that of filling the windows with the representations of legendary saints, some of whom probably never existed but in the writings of the antient monks, and in the too credulous, but fervid belief, of an ignorant and unlettered people; yet this we can say, that this Church is no slavish imitation of mediæval example; and, among other instances of deviation, we have here the altar at the west, and the entrance at the east; and we also know that the Israelites were required to render the Ark and the Temple as beautiful as hands could make them; and, after weighing all the objections which have been urged, we cannot, taking it "all in all," but regard this edifice as a monument illustrative of the munificence, the taste, and the piety of its founder.



Old and New Sarum.

AT the southern extremity of the goodly pasture mentioned in the Domesday Book, as belonging to the Bishop of Salisbury, and as being two and a half miles long, and a mile and a quarter broad, stands the youngest of our English cities ; we speak not in an ecclesiastical sense, since seven towns, Bristol, Gloucester, Chester, Peterborough, Oxford, Ripon, and Manchester, have become Bishops' Sees since the See of Salisbury was removed from Old Sarum to New Sarum,—but literally, as all those towns had an existence when the site of the city and Cathedral of the latter was but a mere pasture, known as St. Mary's field.

The early history of other towns, and even villages, is, in nine cases out of ten, lost in the mazes of antiquity, but here all is of comparatively modern date. The first settlers in the present city were a colony of ecclesiastics, who, to avoid the oppression and insults of the soldiery at Old Sarum, in the reign of Henry III. removed their establishment from a confined precinct and a bleak situation, subject to military despotism, to a pleasant meadow, in which the Avon, the Wiley, the

Nadder, and the Bourne, mingled their accumulated waters, and a more happy site could not have been selected, as the rapid growth of the city clearly demonstrated.

Many of our English towns are principally indebted to ecclesiastical establishments for the importance they have obtained; but Salisbury owes its very foundation to that of its Cathedral.

But if the foundation of New Sarum be but as yesterday, not so with Old Sarum. All our readers are probably acquainted that the lofty mound, or hill, about a mile to the north of Salisbury, still exhibiting extensive marks of fortification, was formerly crowned by an antient castle, without which, but within the circuit of a deep moat, stood the city of Old Sarum, a name which but a few years since was so familiar to those who loved to swim in the troubled sea of political strife. Old Sarum has for centuries ceased to exist as a town, and the Reform Act extinguished it as a Parliamentary borough.

Within its liberties there is but one single house, a roadside inn, whilst its general appearance is wild, dreary, and desolate. Yet its vast ditches and rampart, and the thickness and strength of its remaining walls, proclaim its antient appropriation and its importance as a military stronghold.

The long-cherished tradition that the foundation of the place was prior to the invasion of Britain by the Romans, receives confirmation from the circular form of the fortifications and their position on the summit of an eminence. Sir Richard Hoare conceives that Old Sarum was one of the fortresses of the

Britons which was wrested from them in the reign of the Emperor Claudius, when his general, Vespasian, is said to have taken twenty British towns, and to have subdued two powerful nations, one of which is supposed to have been the Belgæ, who inhabited the counties of Hants, Wilts, and Somerset. By the conquerors of the known world, Old Sarum was known as Sorbiodunum, but it is conjecture whether this was an original appellation conferred by the Romans, or a mere modification of its British name.

Whatever may have been its strength as a British settlement, unquestionably it would be increased by the genius and perseverance of the Romans, and who probably gave it its present formidable appearance. There is no proof that they widened and deepened the moats, although most probable; but a mass of one of the walls yet standing, is of Roman workmanship. Within three years after the landing of Cerdic, the founder of the West Saxons, that warrior made himself master of Old Sarum, a most important acquisition, as his dominions at that time did not extend beyond the Avon, which flows on the foot of a hill towards the west, and which enabled his successors to carry war into the territories still belonging to the Britons, as they possessed an impregnable place of retreat in case of repulse or defeat.

During the Saxon period it is probable that Old Sarum was nothing more than a military stronghold, but its custody was always entrusted to some powerful nobleman in the confidence of the reigning monarch. From an original document in the Cottonian Library, it appears that Alfred the Great issued some orders,

respecting the fortifications, to the then Earl of Wil-tunscere (Wiltshire), not only to preserve the castle, but to make another ditch to be defended by palisadoes, and all who lived about the castle were required to assist therein. In the reign of Edgar, a great council was held at Sarum, and a few years subsequently, it is said that Sweyn pillaged and burnt the castle of Old Sarum, but there is reason to suppose that the damage done was to its suburbs, and that Sweyn did not make himself master of such a strong fortress, the taking of which would have required more time than he could devote to the purpose.

Soon after the Norman Conquest, pursuant to a decree of a synod held in St. Paul's Cathedral in 1076, for removing episcopal sees from obscure villages into fortified cities, the seat of the Bishopric of Wiltshire was, by the then holder of the see, Herman, transferred from Wilton to this place, where he laid the foundation of a Cathedral, which was finished by his successor, the celebrated St. Osmund. Upon the completion of the Norman Survey in 1086, William the Conqueror summoned all the Bishops, Abbots, Barons, and Knights of the Kingdom to attend him at Sarum, and do homage for the lands which they held by feudal tenure. In 1095, William Rufus assembled a great council here, in which William, Count of Eu, was impeached of high treason in conspiring to raise Stephen, Earl of Albemarle, to the throne. Henry I. held his court here several months during the year 1100, where he received Archbishop Anselm on his arrival in England, whom he required to do homage, and swear fealty to him,

and to accept from his hands the investiture of his see. This monarch again fixed his residence here in 1106, and in 1116 assembled the prelates and barons of the realm to swear allegiance to his son William, as his successor on the English throne, previously to his embarkation to Normandy, on his return from which place the prince was unfortunately drowned. In the reign of Stephen he held the castle for the King, and soon after the instalment of his successor, Joceline, in 1142, the partizans of Matilda took possession of the town, which, in the course of the contest, was alternately occupied by both parties. On the accession of Henry II., 1154, the castle was found in a dismantled state, and a considerable sum was expended in putting it in repair.

The bad policy of establishing a religious community within the limits of a military fortress soon became apparent, and frequent acts of oppression on the part of the garrison, joined to the many difficulties which naturally attended a situation like that of Old Sarum, determined the Bishop to get the see translated to a place of greater freedom and convenience.

The erection of the Cathedral of Salisbury was commenced in 1220, and, within a few years, the Bishop and his Clergy removed to the immediate neighbourhood of their church, and were speedily followed by the greater portion of the inhabitants of Old Sarum, so that within a century, New Sarum, or Salisbury, had become a place of considerable importance; two churches besides the Cathedral were erected, hospitals established, and charters for fairs,

markets, and local governments, had been obtained from the Crown; and, above all, the high-road from London into the West of England had been diverted, so as to pass through the new town, to the great injury of Old Sarum and Wilton. From this period Old Sarum rapidly declined, although it probably retained some portion of its former population and importance in the reign of Edward I. as it returned representatives to Parliament from the twenty-third year of that monarch's reign till the passing of the Reform Act.

Leland, in his Itinerary, thus describes the place three hundred years ago:—

“The city of Saresbyri, standing on a hill, is distant about a mile by north-west, and is in compass half-a-mile, or more. The thing has been very ancient and exceeding strong, but since the building of New Saresbyri it went totally to ruin. Some think that the lack of water caused the inhabitants to relinquish the place, yet there were many wells of sweet water. Some say that in the civil wars the castellans and canons of Old Saresbyri could not agree, inasmuch as the castellans upon a time prohibited them from coming home from procession and rogation, to re-enter the town. Thereupon, they and the Bishop consulting together, at last began a new Church upon his own proper soil, and then in continuance were a number of houses pulled down and set up at New Saresbyri. Osmund, Earl of Dorchester, and afterwards Bishop of Saresbyri, erected his Cathedral Church in the west part of the town, and also his palace, of which there is now no token, yet only a Chapel of Our Lady yet

standing and maintained. There was a parish of the Holy Rood beside Old Saresbyri, and another over the east gate, whereof some tokens remain. I do not perceive that there were any more gates in Old Saresbyri than two, one by east and another by west. Without each of these gates was a fair suburb, and in the east suburb was a parish Church of St. John, and there is yet a Chapel standing. There have been houses time out of mind, inhabited in the east suburb, but now there is not one house either within or without Old Saresbyri. There was a right fair and strong castle within Old Saresbyri, belonging to the Earls of Salisbury, especially the Longspears, and much ruinous building of the castle yet remains. The ditch that environed the old town was a very deep and strong thing."

Since the period that Leland wrote, all remains of the churches which he mentions have disappeared; but in 1835, the ground plan of the Cathedral was ascertained by the late Mr. Hatcher, and showed that the structure extended 270 feet from West to East, and 150 feet, from North to South, being larger than the present Cathedrals of St. Asaph, Bristol, Carlisle, and Oxford, and that the transepts as well as the body of the church was flanked with aisles, which, though of small dimensions, shows that it possessed the usual characteristics of a Norman Cathedral church. At the commencement of the last century there were yet standing about a dozen houses within the limits of the borough. They appear to have constituted a part of a street which abutted on the Roman road on the south-west side of the city, and it was the

nominal possession of the site of these houses which conferred the right of electing the Parliamentary representatives.

Among the few remarkable persons who have represented the borough of Old Sarum may be mentioned William Pitt, the first Earl of Chatham, who was born in the Manor House of the adjoining manor of Shalford, and was first returned to Parliament for this borough, and John Horne Tooke, who was rendered ineligible to be re-elected, by an Act of Parliament avowedly intended to meet his case, disqualifying all persons who had received Orders to become Members of the House of Commons. This act of the Legislature so enraged the then proprietor of the borough, (Lord Camelford), that he threatened to return his black servant. The number of electors were always less than a dozen, and in 1802 amounted to no more than five. The election, or rather the nomination, took place in a tree standing within the precincts, the steward of the manor acting as the returning officer.

The site of Old Sarum consists of three distinct portions—the citadel, the city, and the suburbs. The first crowns the summit of the hill, the area of which is about 500 feet in diameter, surrounded by a deep foss of very steep ascent towards the citadel. The entrance was towards the east, where a considerable quantity of masonry yet remains. The city surrounds the citadel, and comprises an area of about twenty-seven acres and a half. It is also surrounded by a deep moat, but not of such steep ascent as the other. Within this space stood the Cathedral and Episcopal

palace. It is divided into equal parts, north and south, by a meridian line. Near the middle of each division was the two entrances, of very curious construction, each of them passing on both sides a remarkable mound, which has a large and deep ditch and high banks peculiar to itself. Without this second ditch were the suburbs, literally so called because they lay below the city, which, at one period, were probably almost entirely covered with houses. Within the citadel there may still be observed a hollow in the ground, which, according to tradition, is the spot in which a well was sunk to a great depth, but it is now nearly filled up. Four other wells are mentioned as having been situated in the city portion, though none can now be discovered. At the present time the site of the city and suburbs is arable land; that of the citadel and moats affords a scanty herbage, and in the upper one grow a number of ash trees rising above a quantity of tangled brushwood.

As in a preceeding paper we detailed the circumstances connected with the erection of Salisbury Cathedral, and the removal of the Episcopal See, we have here but to notice the foundation and gradual increase of the city.

The Bishop and his canons had no sooner removed from Old Sarum, than they were followed by others; the rich, because they probably had experienced like inconvenience and insults as the clergy; and the poor, as we are told by an antient writer, "because they feared to lose their belly cheer, for they were wont to have banquetting at every station; a thing com-

monly practised by the religious of old, wherewith to link the commons unto them, whom any man may lead whither he will by the belly."

The emigrants experienced a hearty welcome from the Bishop and his canons, who were aware of the advantages and conveniences that would naturally arise upon the establishment of a town upon their own demesne, and closely adjoining their own residence. Hence, we are not surprised to find that ground was granted for the purpose of the erection of habitations upon terms seemingly the most advantageous to the new comers. The land required was divided into spaces or portions, each containing seven perches in length, and three in breadth, and these were again sub-divided for the convenience of settlers; and, to add to the value of this property, and the right of transfer, the Bishop issued a decree, confirming the citizens in the peaceful possession of the tenements they might erect; allowing them the power of giving, letting, or selling them, except to the Church, or religious houses, and fixing a quit-rent, of twelve pence yearly, for each parcel of land.

To this division of the land into equal spaces or portions is to be attributed one of the peculiar features of Salisbury, namely, the arrangement by which its principal streets intersect each other at right angles, instead of the irregular mode, which prevails in most other towns; and it is probable that the still more remarkable feature of the city, of having a streamlet of the Avon, flowing through each of these streets, and which has obtained for it the appellation of the "English Venice," is of equal antiquity, and that

these channels were formed for the double purpose of furnishing the inhabitants with an ample supply of one of the necessities of life, and of clearly defining the limits of the several spaces or portions into which the city was divided.

To give stability to this newly established colony, the Bishop procured from Henry III. a charter, constituting Salisbury a free city, and granting the citizens all the rights and immunities throughout the realm, the same as were enjoyed by the citizens of Winchester. The charter (date 1227), granted to the Bishop and his successors the right to enclose the city, to prevent the danger of thieves, with sufficient ditches, and to hold it for ever as their own proper demesne, saving the rights of the crown. It declares that it shall not be lawful for the citizens to give, sell, or mortgage the burgage houses, without the license and consent of the Bishop, and grants to the latter the right to levy tallage (toll) for his own necessities and those of the Church, when the reigning monarch should tallage his dominions. It further granted that the Bishop and his successors might, for the convenience of the city, change and remove the bridges leading to it, and that they might hold a fair in New Salisbury from the eve of the Assumption of the Blessed Virgin (Aug. 14th), till the morrow of the octave of the feast (Aug. 23rd); and also in every week a market on Tuesday, with all the liberties and free customs, belonging to such markets and fairs.

This charter was confirmed by Edward I. (1285), but, twenty years subsequently, and when, for the first time, the Bishop sought to impose the tallage

conferred on him, the citizens resisted the payment, and appealed to the King, and obtained leave to renounce their privileges, on condition of being exempt from the claims of their prelate.

The citizens were now free from ecclesiastical controul; but it was at the expense of their local privileges of holding fairs and markets, so that they found that liberty with poverty are not better than slavery with golden chains. In short, a year had scarcely passed away, when they again sought the protection of the Church, who, like a fond and affectionate mother, received and forgave her penitent children. Through the solicitations of the Bishop, the King was induced to re-grant the forfeited charter, and restore to the citizens their former privileges.

In the mean time, the city was rapidly rising in importance. In 1240, being eighteen years before the completion of the Cathedral, the Church of St. Thomas was erected by Bishop Bingham, and about the same time, the present Hospital of St. Nicholas was founded by Ela, Countess of Salisbury. In 1268, the collegiate Church of St. Edmund, was founded by Bishop de la Wyle, and, before the close of the century, the Church of St. Martin had reared its head. In 1260, Vaux College was founded by Bishop Bridport, and, not long afterwards, there was a Franciscan Convent in the city; and, above all, a Parliament had been assembled within its walls prior to the commencement of the fourteenth century.

In the reign of Edward III. the then Bishop, Simon de Gondavo gave permission to the citizens, to fortify the town with a rampart and ditch, which ditch, accord-

ing to Leland, "was thoroughly cast for the defence of the town, so far as it was not sufficiently defended by the river Avon, but that the rampart was never begun."

Perhaps, few towns have remained so stationary during the course of the last four centuries as Salisbury. It sprang suddenly into existence, and, within the space of a very short time, became one of the most important places, not in Wiltshire only, but in the south of England.

Various notices occur in legal documents, which were executed during the thirteenth and fourteenth centuries, and which prove, that but little change has been made even in the names of the streets. The name of Butcher's-row, occurs as early as 1287; Castle-street, in 1326; Gigon, or Giant-street, and Wynemand-street, in 1334; the Poultry-cross and New-street, in 1335; High-street, in 1342; Minster and Silver-streets, in 1345; Endless-street, in 1348; Brown-street, in 1369; Winchester-street, in 1379; and Culver-street, in 1402.

Leland, in his Itinerary thus speaks of its appearance in the reign of Henry VIII.:—

"The town of New Salisbury, and the suburbs of Harnham-bridge, and Fisherton, is two good miles in compass. There are many fair streets in Salisbury, and especially the High-street, and the Castle-street, so called because it lies in the way to the Castle of Old Salisbury. All the streets, in a manner at New Salisbury, have little streamlets, or arms, derived from the Avon, running through them; and the site of the town, and much ground thereof, is plain and

low, and is a pan or receiver for most part of the water of Wiltshire.

“The market-place is fair and large, well watered with a running streamlet; in the corner of it is the *Domus Civica* (the Council House), no very curious piece of work, but strongly built of stones. The market of Salisbury is well served with flesh, but far better with fish, for the greater part of the principal fish which is taken from Tamar, (the river at Plymouth) to Hampton (Southampton), resorteth to this town.

“There are two parish Churches in the city of Salisbury; one is by the market-place, in the heart of the town, and is dedicated to St. Thomas; and the other is of St. Edmund, founded by Bishop de la Wyle, and stands at the north-east of the town, hard by the town ditch.

“Harnham was a village before the erection of New Salisbury, and there was a Church of St. Martin belonging to it; the remains of which stand in a low meadow, on the north side of St. Nicholas’ Hospital, and the cause for the relinquishing it, was the moistness of the ground, which was often overflowed; and for this Church there is a new one, dedicated to St. Martin, in another place, and is yet standing.

“There was a village at Fisherton, over the Avon, before New Salisbury was built, and had a parish Church, as it has yet. In this Fisherton, now a suburb of Salisbury, was a House for Black Friars, built not far from the bridge. There was a House for Grey Friars within the town of Salisbury.”

About seventy years later, we have the following notice by Speed:—“The chiefest city of the shire is

Salisbury, removed from a higher, but a far more convenient place, whose want of water was not so great in the mother, as it is supplied and replenished in the daughter, every street almost having a river running through her midst, and, for sumptuous and delicate buildings, subject to none." The work is accompanied by a map of Wiltshire, and a ground plan of the city of Salisbury, by which it appears, that the only additions made to the town during the course of two centuries and a half, are the houses and buildings on the south side of St. Ann's-street. There is also a representation of the Council House, more resembling a farmer's granary of huge dimensions, than any thing else.

About the same time, Camden makes this mention of the city:—"A passing, well inhabited, and frequented place, adorned with a very stately market-place, wherein standeth their common hall, of timber work, a very beautiful edifice."

Gay, in a poem entitled *a Journey to Exeter*, and inscribed to Lord Burlington, thus apostrophizes Salisbury:—

Who can forsake your walls, and not admire
Your proud Cathedral, with its lofty spire?
What sempstress has not prov'd your scissors good?
And hence first came th' intriguing riding hood.
Amidst three boarding schools, well stock'd with misses,
Shall three knights-errants starve, for want of kisses!

Our city was, at that time, justly celebrated for its cutlery, and also for its woollen trade, and the drying racks used in the manufacture of flannels, were to be seen but a few years since, in the fields between St. Edmund's Church-yard, and the village of Stratford. Salisbury

was then, one hundred and twenty years ago, the most populous town in the counties of Hants, Wilts, and Dorset; but since that time, it has moved at such a tortoise pace, that Portsmouth and Southampton far surpass it, and Winchester, Bradford, and Trowbridge, have given it the go by. Some idea of its importance may be gathered from the fact, that the Salisbury Journal was first published in 1730, about seventy years before any other newspaper in the three counties.



Salisbury Cathedral : Versus Winchester Cathedral.

THERE are not in England two Cathedrals which possess such attractions, beauties, and peculiarities, as are to be seen in the Church of St. Mary, at Salisbury, and in that of the Holy Trinity, at Winchester; and yet these attractions, beauties, and peculiarities, are essentially different.

“Salisbury Cathedral,” writes the veteran antiquarian, John Britton, “is remarkable as being the most uniform, regular, and systematic edifice of the kind in England; for, whilst all the other Cathedrals consist of varied heterogeneous parts of very dissimilar styles and eras, this is wholly of one species, and of one period of execution; hence consistency and harmony are its characteristics, and, hence, the antiquarian views it with admiration, and analyzes its several parts with pleasure.”.....“Winchester Cathedral has been called ‘*a school of ecclesiastical architecture*,’ and with some degree of propriety; for, as a school is intended to instruct novices in any branch of art or science, so this edifice is calculated to

display to the student an interesting and varied series of examples of the ancient architecture of England, from an early age down to a recent period. Here he may study styles, dates, and those varieties which peculiarly belong to the sacred buildings of the middle ages. The exterior presents few beauties, or attractive features; but, although the architectural antiquary seeks in vain for the picturesque arrangement of parts, and successive variety, which belong to the Cathedrals of Salisbury, Lincoln, Wells, &c. yet he soon perceives a peculiar grandeur from its extent and quantity, and also many specific features of design, which tend to arouse and gratify enquiry, whilst the interior amply compensates for any defects or deficiencies of the outside."

We have before stated, that we consider the exterior of Salisbury Cathedral to be far superior, and more pleasing to the eye, than that of any other in the kingdom, arising from its uniformity and elegance. Another advantage it possesses over many others is, by not being encumbered by surrounding buildings, and occupying an open space, where its beauty and magnificence may be seen and appreciated. True, it is not like that of Lincoln, seated on the summit of a steep hill, with a town creeping up its sides, and in the midst of a level plain, presenting an object of admiration and wonder, on all sides, for the distance of more than twenty miles; still there is "ample room and verge enough;" and, whether the spectator be on the heights of Old Sarum, or the surrounding downs, or in any of the vallies of the Avon and its tributaries, the Church of Our Lady ever presents an object pleasing to the sight, and of astonishment to the mind.

But if the exterior gives to this Cathedral a first place in the rank of such edifices, its interior reduces it to a level with those of the second. The nave, which includes the intersection of the principal transept, is 230 feet in length, being 20 feet shorter than Winchester, which does not extend to the intersection by the distance of one column to another; but it is only shorter than six others, as may be seen by the annexed table. The breadth of the nave and its aisles, is 78 feet, or 8 feet less than that of Winchester, and its height 81 feet, being the same as that of Peterborough, and lower than those of York and St. Paul's only; but its vaulting and general appearance, fall incomparably below those of the nave at Winchester.

In consequence of the choir commencing on the eastern side of the intersection, the principal transept, as well as the nave, may be seen at the same time—an advantage which this Cathedral possesses over those of Winchester, Chichester, and some others. The choir is no less than 220 feet in length, exceeding, in this respect, that of every other Cathedral by more than 50 feet, occasioned by the extending the choir to the Lady Chapel, not half its height, about sixty years ago, when certain Vandals, in the plenitude of their conceit, imagined that they understood the principles of the Pointed style better than the original architects, and sought to improve that which was alike beautiful and perfect in its original state, and embarked in an undertaking not less ridiculous, than

To gild refined gold, to paint the lily,
Or add a perfume to the violet.

This excessive, and, to the width of the choir, disproportion of length, has now become matter of general complaint; and the erection of a new altar-screen on the site of the old one, has been for some years in contemplation. As the altar, which previously occupied the most commanding situation, has been removed to the extremity of a deep vista, the Lady Chapel being not half the height of the original choir, where the priest is almost out of sight, and completely out of the hearing of the congregation, which injury, has been the occasion of a temporary altar-table being placed where the former altar-table stood, and where the communion service is performed.

Unfortunately, there were then no Archæological societies to interpose, and the principles of mediæval architecture were but little known, or its beauties appreciated. But the alterations were not confined to the extension of the choir, and the consequent destruction of the ancient altar-screen, but was accompanied with the destruction of no less than eleven chapels in different parts of the Church, giving to the transepts their present naked appearance; also the removal of two porches of great beauty, the obliteration of a great number of curious antient paintings on the roof of the choir and eastern transept and on the walls of the Chapels, besides other monuments of antiquity; the removal of numberless tombs, and the exhuming the remains of former prelates, and other illustrious benefactors of the Cathedral.

A great number of the tombs which were removed from the eastern end were placed in the nave, where they are to be seen ranged between the columns which

separate the nave from its aisles ; but these and a few others of antiquity still remaining are far inferior to those which may be seen in Winchester Cathedral.

Yet, although there were then no Archæological Societies in existence, the above-mentioned alterations were not effected without drawing forth expressions of unqualified disapprobation at the course pursued. The celebrated Horace Walpole, in writing to the antiquary Gough, says—" I shall heartily lament, with you, Sir, the demolition of those beautiful chapels at Salisbury. I was scandalized long ago at the ruinous state in which they were indecently suffered to remain. It appears strange, that, when a spirit of restoration and decoration has taken place, it should be mixed with barbarous innovation. Much as taste has improved, I do not believe that modern execution will equal our models. It is an old complaint with me, Sir, that, when families are extinct, Chapters take the freedom of removing ancient monuments, and even of selling over again the site of such tombs ; a scandalous, nay dishonest, abuse, and very unbecoming clergymen ! Is it very creditable for Divines to traffic for consecrated ground, and which the Church had already sold ? I do not wonder that magnificent monuments are out of fashion, when they are treated so disrespectfully."

The Historian of Winchester, Dr. Milner, is still more severe in his Dissertation on the Modern style of altering Antient Cathedrals :—

" Having frequently surveyed Salisbury Cathedral, both before and since the alterations made in it, I can safely pronounce that several invaluable monuments of antiquity have thereby been demolished or defaced.

Such were the Beauchamp Chapel, on the one side, and the Hungerford Chapel, on the other side, of the Lady Chapel; such were nine other Chapels, in different parts of the eastern and western Transepts; such were the northern and the southern Porches; such was the large antient Belfry, of the pointed style, which stood in the church-yard, without any way interfering with the Church itself. Such also were a great number of curious antient Paintings on the roof of the choir and of the eastern transept, and on the walls of the demolished Chapels. Now, whatever reasons may be alleged for destroying and defacing these monuments, will any one deny that the loss of each one of them is the loss of a valuable national antiquity, and a serious detriment to the study of such antiquities; since it is well known that there was not an arch, a canopy, a niche, a pinnacle, a moulding, or a painted figure, which, under the eye of an intelligent and learned antiquary, might not lead to useful information, of one kind or another, concerning facts or dates, or styles or customs?

“It has been urged, that the appropriate funds, for repairing some of the destroyed Chapels, no longer exist. To this plea I have answered: Do you, then, profess to neglect every part of your Cathedral the appropriate funds of which were alienated by the 1st of Edward VI.? Does not the law require that the whole fabric shall be kept in repair? And are there no extraordinary means appointed for this purpose, if the ordinary means are found to be inefficient? But how absurd it is to talk of the expense requisite to repair a small chapel or two, when more money has

been found for demolishing a part of the Cathedral, than was originally paid for building the whole of it!

“Again, it has been said, that the ancient paintings, now defaced, were ill-executed; though this assertion has been controverted by qualified judges. This plea for obliterating them might, perhaps, hold good in the adjoining chambers of the Royal Academy, but not in that where the Society of Antiquaries hold their assemblies. To them a rude production of the pencil, the chisel, or the mint, is frequently more precious, than another which is a master-piece in its kind. In fact, they do not meet, to admire the mere beauty of an antique of any sort, nor to enjoy the pleasure arising from a happy effort of any of the imitative arts; but to trace the history of the arts themselves; to draw, from the subjects before them, useful inferences, towards throwing light on the transactions of past ages; for the laudable and exalted purposes of ‘improving the minds of men, and inciting them to virtuous and noble actions.’

“A second bad consequence attending the alterations was the violation of the tombs and ashes of the dead. In the instance, the question was, not concerning the removal of a single monument or skeleton, but of a whole carnary or burying place; for such, in particular, was the Lady Chapel of Salisbury Cathedral; the graves there violated being not those of unknown persons, or of strangers, but of personages the most respectable for their virtues, their birth, and situation in life; and, above all, for the benefits they had conferred on the very people who refused to let

their ashes rest in peace:—the Benefactors and Founders of the City and Cathedral of Salisbury!

“A still more striking defect, or rather a disgusting deformity, in the Cathedral of Salisbury, is the sudden breaking off, and sinking down to less than one half of its due height, in the vaulting of the modernized choir, by the addition of the Lady-Chapel to it.

“But the greatest absurdity, of which our modern Church-Architects have been guilty, is that of pretending to augment the dignity and beauty of an ancient Cathedral, by taking away its altar and various decorations, demolishing its screen and surrounding balustrade, and levelling its steps and platform. The altar is the most sacred and important part of every temple, whether Christian or Pagan; and, in our ancient Cathedrals, the high-altar was the precise object to which every portion of them, in a certain way, referred, and on which, of course, every species of ornament and magnificence was lavished. . . . As well, then, might a painter or statuary pretend to add dignity and grace to the human form, by representing it without a head; or, to make a more exact comparison, by placing, instead of a proportioned head, the entire body of an infant on shoulders of a full-grown man, as a modern architect attempt to improve a Cathedral Church, by removing from their situation the Altar, the Screen, &c. and uniting the Lady-Chapel with the Choir. In fact, the east end of Salisbury Cathedral, is not now a Choir, but a Cloister or Gallery, which an ignorant person, who might find himself suddenly transported thither, would suppose to have been intended to walk about in. Should,

however, a fit of devotion seize upon him, he would infallibly turn his face to the *west*, rather than to the *east* end of the Church ; and any person desirous of seeing the interior of Salisbury Cathedral, as it now is, to the greatest advantage, will place his back directly against the modern altar or communion table. In this position, looking through the dark glade of slender pillars and low arches of the Lady Chapel, to the towering pillars, and the lofty luminous vaulting of the grand nave, he will find the perspective rising and increasing, in every respect, to his eye, instead of sinking and diminishing to a mere point, which is the case when he looks eastward, to the modern altar.

“ It will be gathered from what has just been said, that the Writer considers the studied obscurity of the Lady Chapel, compared with the rest of the Choir, as a defect rather than an advantage. The truth is, from the darkness of this detached portion of the modern Choir, it has the appearance of a Grotto or Cavern, when viewed at a certain distance ; and, when a person is actually in it, he finds himself in the artificial shades of a Panorama, where every other consideration is sacrificed to the effect of one modern and moderately-sized painted window, whilst the Modern Altar appears so diminutive and unornamented, so disgraced by its situation at the extremity of a low dark recess, and so entirely disannexed from the Choir, that we might suppose it to have been altered from its original state, to what it is, by the Puritans in Cromwell's time, for the purpose of degrading it, rather than by zealous Church-of-England-men, in the reign of George III.

at the expence of many thousands of pounds, under pretence of improving it."

As far as the exterior of the two buildings are concerned, we shall but echo the general opinion, in awarding the preference to Salisbury; but for interior grandeur and variety, we, without fear of being charged with local prejudice, yield the palm to Winchester.

In the crypt of Winchester Cathedral may be seen the simple yet substantial style of our Saxon ancestors; the tower and transepts proclaim the improvements introduced by our Norman conquerors. The east end exhibits the lightness and elegance of the style known as the "Early English;" in the transepts may be seen some curious windows of the "Decorated;" the nave and west front the simple majesty of the earlier days of the "Perpendicular;" whilst the altar screen, the chantries of Beaufort, Waynfleet, and Fox, with the exterior enclosing the choir, are marked with all that richness in detail, ornament, and high finish which characterized the same style at a later date.

Well, if its exterior be plain—nay, as some would call it, gloomy and sombre—let us enter the building by its principal entrance, and cast our eyes along the extended vista with its richly embossed roof, ending with the eastern window; survey its massive, yet elegant columns; view with minuteness its matchless altar screen; then examine the magnificence of the chantries of Beaufort and Waynfleet, and the elaborate workmanship of that of Fox; and then raise our eye from his resting place and look around, and we shall be ready to award to "Old Trinity" its proper place, high in the list of the Cathedrals of England.

The Cathedrals of England and Wales:

Dimensions, in Feet.

Cities	Extreme Length, E. W.	Extreme Breadth, N. S.	Length of the Nave	Breadth of Nave and Aisles	Height of the Nave	Length of the Choir	Height of the Spire or Tower
Winchester	558..	208..	250..	86..	78..	138..	135
Salisbury	474..	230..	228..	78..	81..	220..	404
Canterbury	545..	156..	210..	71..	80..	150..	234
Ely	535..	180..	250..	78..	72..	95..	215
York	524..	240..	250..	103..	92..	150..	188
Lincoln	524..	222..	243..	80..	80..	140..	238
Durham	510..	170..	240..	80..	70..	140..	214
London	500..	285..	290..	107..	—..	165..	340
Peterborough . . .	472..	184..	266..	79..	81..	128..	135
Worcester	426..	128..	180..	78..	66..	120..	196
Gloucester	424..	128..	174..	84..	68..	140..	225
Norwich	412..	177..	212..	72..	73..	170..	313
Chichester	410..	130..	156..	91..	62..	105..	271
Lichfield	400..	187..	175..	66..	60..	195..	353
Exeter	390..	138..	168..	72..	69..	127..	130
Chester	372..	180..	178..	74..	78..	100..	127
Wells	372..	135..	191..	67..	67..	108..	160
Hereford	352..	175..	130..	74..	70..	96..	140
Rochester	335..	122..	150..	75..	—..	156..	156
St. David's	290..	120..	124..	70..	46..	80..	127
Llandaff	278..	—..	—..	60..	65..	—..	130
Ripon	273..	167..	167..	87..	80..	101..	110
Bangor	214..	90..	140..	60..	35..	116..	60
St. Asaph	178..	108..	119..	68..	60..	60..	93
Bristol	175..	115..	—..	—..	—..	100..	135
Carlisle	172..	124..	43..	71..	75..	137..	127
Oxford	152..	101..	102..	53..	41..	38..	144

Stonehenge.

A wondrous pyle of rugged mountain standes,
Placed on eche other in a dreare arraie;
It ne could be the work of human handes,
It ne was reared up by menne of claie.
Here did the Romans adoration paye,
To the false god whom they did Tauran name;
Lightyng hys altarre with great fyres in Baie.
'Twas here that Hengyst dyd the Brytons slee,
As they were met in council for to bee.

CHATTERTON.

SHAKSPEARE has thus spoken of one of our English monarchs, his own especial favourite, Harry of Monmouth, "The Gordian knot he would untie familiar as his garter;" but here on Salisbury plain we have another knot, which all the liege subjects of that monarch's predecessors, and successors, for a thousand years, have not only been unable to unravel, but even to disturb a single fold of its many coils.

It has been urged against Archæologists, that they are a dreamy set, and apt to indulge in visionary

speculations. To this charge, we cannot in conscience plead "not guilty;" but, by way of extenuation, will say that day-dreams are very pleasant things, and that in the aerial excursions in which we indulge, we are sometimes enabled to decry the origin, and trace the course of events, which our more sober and worldly friends little know or care about.

With respect to this "puzzle of antiquaries," and "the wonder of the west," what course shall we pursue? Shall we start a new theory, and invite our friends and readers to follow us as a more brilliant light, and safer guide than has yet appeared, with this conviction—that after we have led them a long dance, they will find us to be no other than a "Will-o'-the-wisp," or "Jack Lantern?" Or shall we attempt to erect another airy castle, with materials which formed the fabric of similar structures; or, lastly, shall we adopt a more humble course, and content ourselves with briefly describing Stonehenge as it now appears, adding thereunto a notice of the most prominent speculations as to its antiquity, origin, and design? This last is the most reasonable, and the one, which we think, will give satisfaction to our readers, and therefore we adopt it.

Stonehenge is nothing more or less, than a collection of huge stones, in different postures, situate in the midst of a very extensive down, about two miles to the west of Amesbury. The name is evidently derived from two Saxon words, *stan*, a stone, and *henge*, to hang or support. Although Stonehenge is but a relic of what it once was, and appears like a confused mass of standing and fallen stones, enough yet remains to show

what it was at the period of its construction. The whole consisted of four ranges of columns, two of a circular, and two of an elliptical form, in the centre of which was what is generally supposed to have been the altar, the whole being surrounded by a ditch and bank. The height of the bank is fifteen feet, and the diameter of the space enclosed within it is about one hundred yards. Near the bank there still remains four stones, and which, as it is supposed, formed part of an additional and outer circle. The outer range of stones of that which is denominated the temple, seventeen remain in their original position—of which thirteen to the north-east, form an uninterrupted segment of a circle—leave no doubt as to the form of the edifice. These upright stones, which are about fourteen feet in height, were originally connected by an impost of flat stones laid upon them, and fitted to their place by a deep mortice, of which imposts, only six now remain. The circumference of this circle it is stated by the late Sir Richard Colt Hoare, to be one hundred feet, and the number of upright stones to have been originally thirty. About nine feet within this circle, there are the remains of an interior row of much smaller stones, more irregular in their forms and of a different quality. The number now standing is only eight, but there are the remains of twelve others lying on the ground. We now come to the elliptical ranges, the outer of which consisted of five groups, each consisting of two upright stones and an impost, called by Dr. Stukeley and others, *trilithons*. They differ in size and height, the one opposite the entrance measured, when standing, exclusive of the impost, twenty-one feet six inches in

the height, the one on each side of it, seventeen feet two inches, and those on each side of the entrance, sixteen feet three inches. Of the *trilithons*, two yet remain, one is entirely gone, and of the other, a single upright of each yet stands, of which, that of the principal is nine feet out of the perpendicular, and apparently, "nodding to its fall," although it has been in that condition for many years. As to the number of stones that constituted the inner range, authors considerably differ. Dr. Stukeley states that there were nineteen. These are taller and better shaped than those of the corresponding circle, and incline to a pyramidal form. The most perfect of them, according to the measurement of Sir R. C. Hoare, is seven feet and a half high, twenty-three inches wide at the base, and decreases to twelve inches at the top. The altar-stone, as it is usually called, occupies the interior of the range, and may be regarded as the centre. It is a slab fifteen feet in length, and is now almost covered by two fallen stones of the great *trilithon*.

The approach to the temple is to the north-east, by a way known as the avenue, which is a narrow slip of raised ground, bounded on each side by a slight bank of earth, and extending in a straight line from the temple, through the ditch, to the distance of more than a quarter of a mile, where it divides into two branches, one of which directs its course southward, and passes between two rows of barrows; whilst the other proceeds northward, approaching within a few yards, a very singular earth-work called the *cursus*. This consists of a tract of land bounded by two parallel banks and ditches, and is situated about a mile north-east of the

temple. It exceeds a mile and a half in length, and is one hundred and ten feet wide, and its direction is from east to west, and at the former extremity is a mound of earth resembling a long barrow, which stretches nearly across it. The down is covered with a profusion of barrows and earth-works, perhaps unequalled in England, or the whole world. Many of the barrows were opened by Sir R. C. Hoare, and were found to contain, in some instances, cysts filled with burnt bones; and in others, entire skeletons, with various relics of British and Roman art.

With regard to the natural quality of the stones, those which compose the outer circle, the *trilithons*, and the out-laying ones, are Sarsen stones, the same as those of which the neighbouring temple of Abury was wholly composed, which are still to be found in great numbers between Abury and Marlborough, where they are popularly known as the "grey wethers." They are described as a fine-grained species of siliceous sand-stone, "the wreck of strata," says Dr. Buckland, "whose softer materials have been entirely washed away." Detached stones of this description are still to be found at no great distance from Stonehenge, and appear to have been formerly much more numerous than they are at present. The stones of the second circle, and the row within the *trilithons*, are principally of granite, while the altar-stone has been described as "a kind of *grey cos*, a very fine-grained calcareous sand-stone, which strikes fire with steel, and contains some minute spangles of silver mica."

Numerous, vague, and contradictory, and, we may add, unsatisfactory, have been the speculations as to the

antiquity, origin, and purpose of this singular pile. The earliest published account of Stonehenge, occurs in the writings of Nennius, who lived in the ninth century, and who narrates the particulars of the murder of four hundred and sixty British nobles, at a conference between King Vortigern, and Hengist, the Saxon chieftain, and attributes the origin of the monument to the surviving Britons, who thus attempted to perpetuate the memory of this tragical event. The historical "Triads of the Welsh Bards," refer its origin to the same cause, and relate that it was constructed by Merlin, after the death of Vortigern. Geoffry of Monmouth, in the twelfth century, gives a similar account of its origin, with the addition that Merlin employed supernatural agency to remove the stones from Kildare in Ireland, and adds, that they had previously been brought to Ireland from Africa. Henry of Huntingdon, the last monkish writer on the subject, discredits the story of Merlin, and says, that no one can devise by what means, and for what purpose, such a work could have been raised; and attributes the silence of Gildas, Bede, William of Malmesbury, Hovedon, and others, to the circumstance of their inability to give any account of its use and origin.

The illustrious Camden calls it *a huge and monstrous piece of work*, and then goes on to say, "Our countrymen reckon this for one of our miracles and wonders; and much they marvel from whence such huge stones were brought, considering that in all those quarters bordering thereupon, there is hardly to be found any common stone for building, and also by what means they were set up. For mine own part, about these

points I am not curiously to argue and dispute, but rather to lament, with much grief, that the authors of such a notable monument are buried in oblivion. Yet some there are, that think them to be no natural stones, hewn out of the rock, but artificially made of pure sand, and, by some glue and unctious matter, knit and incorporate together, like as those antient trophies and monuments of victory which I have seen in Yorkshire. And what marvel? Read we not, I pray you, in Pliny, that the sand and dust of Puteoli being covered over with water, becometh, forthwith, a very stone; that the cisterns of Rome, being of sand digged out of the ground, and the strongest kind of lime wrought together, grow so hard, that they seem stones indeed." He then goes on to notice the tradition of Stonehenge being the work of Merlin, and adds, that others say it was erected by the Britons, who raised it as a magnificent monument to Ambrosius, on the spot where he was slain in battle, that it might be covered by a public work which should be to all eternity an altar to valour; but does not venture to offer an opinion as to its origin. Inigo Jones, in his Essay on Stonehenge, undertaken at the desire of King James I. endeavours to show that it was a Temple of the Romans, of the Tuscan order, dedicated to Saturn.

In 1663, Dr. Charlton, in his Reflections on Stonehenge, concludes that it was erected by the Danes in the time of King Alfred, as a place for the crowning of their Kings; and an anonymous writer, about the same period, considers it to have been a British Temple commemorative of a victory gained by the

Cangi of Somersetshire over the Belgæ. Bishop Gibson, in his edition of Camden's *Britannia*, 1694, affirms Stonehenge to have been a British monument, but allows that some portion of it may have been erected subsequent to the Roman invasion; and in reference to its present name, refers to a Saxon MS. of good authority, printed by Dugdale in his *Monasticon*, in which it is entitled *Stanhengest*, proving it to be of traditional connexion at an early period with Hengist.

In 1740, Dr. Stukeley published a folio volume, entitled "*Stonehenge a Temple restored to the British Druids*,"—in which he attributes the work to them. The Rev. W. Cooke, in a treatise entitled "*An Enquiry into the Patriarchal and Druidical Religion, Temples, &c.*" (1775), supposes Stonehenge to have been held sacred by the Druids, and appropriated to the meetings of great assemblies on civil as well as religious occasions. Dr. Smith, in a work entitled "*Choir Gaur*," considers it to have been of Druidical origin, and that it was "a great orrery," erected as well for the purpose of astronomical observation, as for religious ceremonial.

At the commencement of the present century Mr. Davies, in his "*Mythology of the Druids*," supposes that this structure and Silbury Hill are two of the three great works alluded to in a Welsh Triad as constituting the greatest labours in the island of Britain, namely, "lifting the stone of Ketti," "building the work of Emrys," and "piling the most." That Stonehenge is really a Druidical structure, the same writer remarks, is evident from the language in which it is described;

and from the great veneration by which it was held by the primitive bards, those immediate descendants, and avowed disciples of the British Druids. It was not exclusively dedicated to the Sun, Moon, Saturn, or any other individual object of superstition, but was a kind of Pantheon, in which all the Arkite, and Sabian divinities of the British theology, were supposed to have been present. As to its date he remarks, that it was a place of venerable antiquity in the days of Hengist, and that its peculiar sanctity influenced its adaptation as a place of conference between the British and Saxon princes. Mr. Davies further cites a passage in Diodorus Siculus, who quotes Hecataeus describing a round temple in Britain, which he concludes to have been Stonehenge; into which subject Sir Richard Colt Hoare entered more fully in his *Antient Wiltshire*.

By the Rev. J. Ingram (1808), Stonehenge was considered as being intended as a heathen burial place, and the Cursus adjoining, as the hippodrome in which the goods of the deceased were run for at the time of the burial.

The late Mr. Cunningham, the associate of Sir Richard Hoare, in exploring the antiquities of Wiltshire, observing the difference in size and quality of the stones, imagined that the larger stones with their imposts constituted the old or original work, and that the small stones of the second circle, and inner range, were raised at a later time.

In the "Topographical Beauties" of Wiltshire, by that octogenarian and indefatigable archæologist, John Britton, and a subsequent paper by the same author,

we have an accurate description of Stonehenge as it now is, and an account of the divers theories thereon, to which we acknowledge our obligation as affording us considerable assistance in this particular.

The late Mr. Brown, of Amesbury, in an Essay entitled "An Illustration of Stonehenge and Abury," endeavoured to show that both these monuments are antediluvian, and that even the latter was formed under the direction of Adam! He ascribes the present dilapidated condition of the former to the operation of the great Deluge; "for," he adds, "to suppose it to have been the work of any people since the flood," is actually monstrous!

The late Mr. John Rickman, in an essay furnished to the *Archæologia*, supposes that Silbury-hill, the Abury circus, and the avenues which approach it, were not constructed earlier than the third century of the Christian era, and that the more difficult operation requisite for the formation of Stonehenge, may be assigned to the next century. The Rev. — Maurice, on the other hand, contends that this monument or temple, was erected more than five hundred years before the birth of Christ, and endeavours to shew that the Druidical rites and ceremonies of the west, were derived from antient India. About sixty years back, Mr. Waltire gave lectures, illustrative by models and drawings, and fancifully represented the temple as a place devoted to sacred and mysterious rites, and as forming a planisphere, in connexion with the surrounding barrows, and other works. Taking up this theory, and allowing a wider latitude for conjecture, the Rev. E. Duke, of Lake House, near Amesbury, in his *Druidical*

Temples of the county of Wilts, thus states his opinions on the subject:—

“My hypothesis then is as follows.—That our ingenious ancestors portrayed on the Wiltshire Downs, a Planetarium or stationary Orrery, if this anachronism may be allowed me, located on a meridional line, extending north and south, the length of sixteen miles; that the planetary temples thus located, seven in number, will, if put into motion, be supposed to revolve around Silbury Hill as the centre of this grand astronomical scheme; that thus Saturn [Stonehenge], the extreme planet to the south, would in his orbit describe a circle with a diameter of thirty-two miles; that four of these planetary temples were constructed of stone, those of Venus, the Sun, the Moon, and Saturn; and the remaining three of earth, those of Mercury, Mars, and Jupiter, resembling the “Hill Altars” of Holy Scripture; that the Moon is represented as the satellite of the Sun, and, passing round him in an epicycle, is thus supposed to make her monthly revolution, while the Sun himself pursues his annual course in the first and nearest concentric orbit, and is thus successively surrounded by those also of the planets, Venus, Mercury, Mars, Jupiter, and Saturn; that these planetary temples were all located at due distances from each other; that the relative proportions of those distances correspond with those of the present received system; and that, in three instances, the sites of these temples bear in their names at this day plain and indubitable record of their primitive dedication.

“My opinion is, that Stonehenge, and all such stone

temples, ever found in the most open and champaign countries, were the temples of the most early Heathen Sabæans, who, having forgotten the one true God, did in their first lapse into idolatry, worship those greater luminaries, the sun and the moon, and, subsequently, took the minor planets, influenced as they doubtlessly were by their apparent powers of self-locomotion, into their scheme of religious worship."

Such are the principal theories which have been advanced on the subject, and the use of Stonehenge. Some of them are merely fanciful, with no more solid foundation than "the baseless fabric of a dream."

This most singular monument of antiquity, does not in general excite that astonishment, and afford that pleasure, to the observer, as may be imagined. Its bulk and character are lost in the vastness of the open space, and, it has been supposed, that if one of the most magnificent and largest of our English Cathedrals were situated on this solitary plain, instead of having other buildings around or near it, its grandeur and extent would apparently diminish. In various parts of the world, there are circles of upright stones, but Stonehenge is of a peculiar character, and wholly unlike any other antient monument.

With respect to its antiquity, we think that it existed prior to the first invasion of Britain by the Romans, two thousand years ago, as the practice of raising a number of stones for the purpose of commemorating events, and of offering sacrifice in roofless temples, is of very high antiquity; and there is nothing in the history of the Romans and the Saxons, to lead us to suppose that they erected such piles as those of Stone-

henge and Abury. Hence, arises the question, from whence came these huge masses of stone, and by what means were they conveyed to the spot? But it is a question we can no more answer, than we can point out and describe the origin and use of the fabric. All is darkness, and a darkness that is likely to be permanent; nor can we offer any other conjecture, than it was probably erected and elevated to the service of the

Father of All! in every age,
In every clime, ador'd,
By saint, by savage, and by sage,
JEHOVAH, JOVE, or LORD!



↔...↔
WARREN, PRINTER, WINCHESTER.

To be PUBLISHED by SUBSCRIPTION,
 UNIFORM WITH THE PRESENT WORK,
 Price Five Shillings,
A HAND-BOOK
To the Hampshire Charities,
 CONTAINING
 AN ACCOUNT OF THE DATE, VALUE,
 ORIGINAL INTENT, AND PRESENT APPLICATION
 OF EVERY ENDOWED CHARITY
 WITHIN THE COUNTY.
 BY HENRY MOODY.

Nothing need be said of the advantages likely to accrue, or the evils likely to be prevented, by a knowledge of the nature, objects, and application, of our several local charities, as, of all things, they are the most likely to suffer injury from ignorance and inattention. Perversion, in nine cases out of ten, has been preceded by neglect on the part of those whose duty it was to be well acquainted with what were the intentions of the donors, and who ought to have resisted the first attempts at misapplication.

THE FOLLOWING IS A COPY OF A TESTIMONIAL
 RECEIVED BY THE AUTHOR

From the Corporation of Winchester.

CITY OF WINCHESTER.

At the Quarterly Meeting of the Town Council held on Thursday, the 5th day of August, 1847, it was proposed by Mr. JOHN PARMITER, seconded by Mr. ALDERMAN BUTT, and unanimously agreed to:—

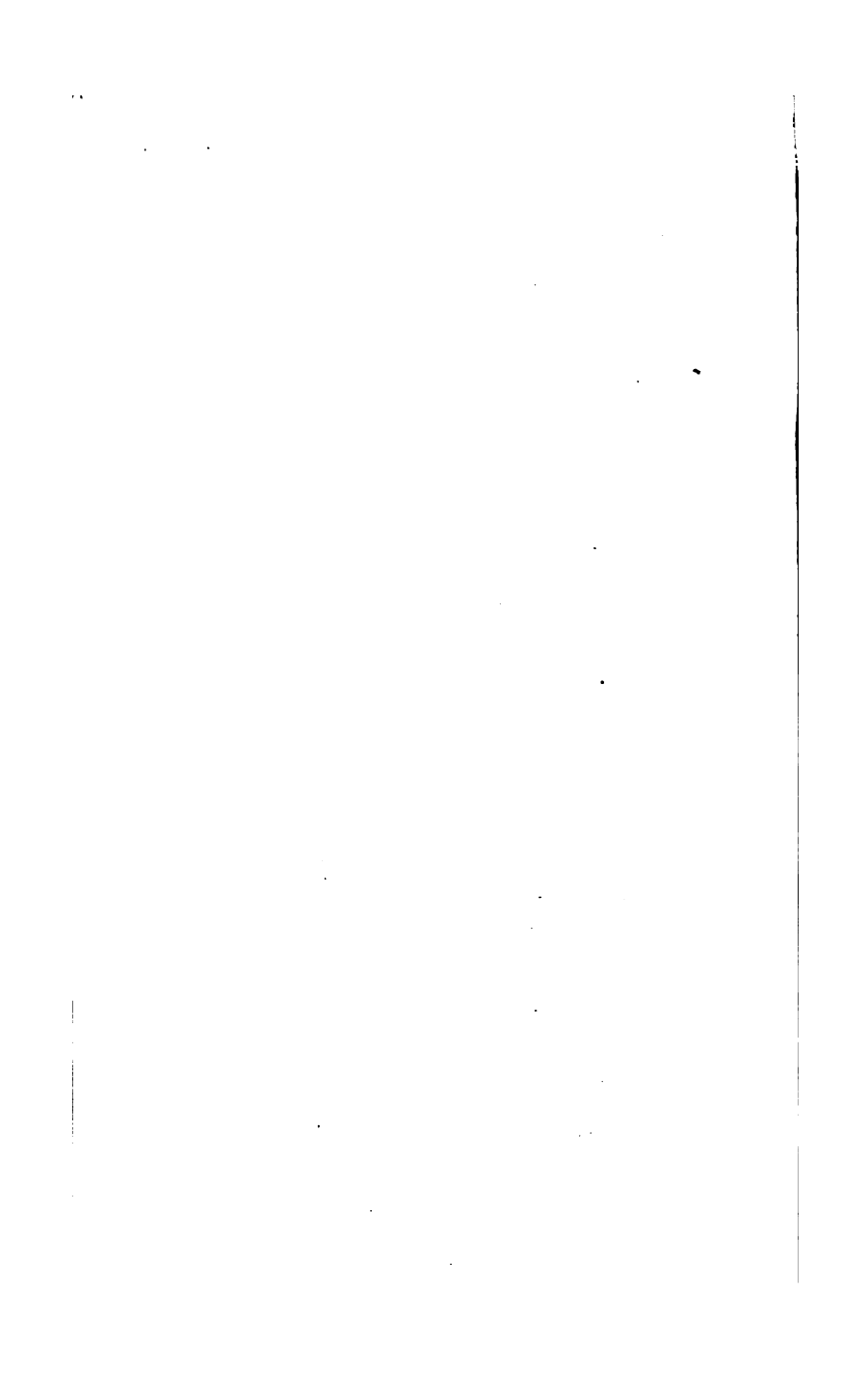
"That the thanks of this Council are justly due and are hereby given to Mr. HENRY MOODY, for his having directed their attention to Cawley's Yearly Gift of £2 : 3 : 4, payable by the Draper's Company, in London, to the Corporation of Winchester, which had not been received for many years, and thereby leading to the recovery of the same, together with £43 : 6 : 8, being the amount of twenty years' arrears.

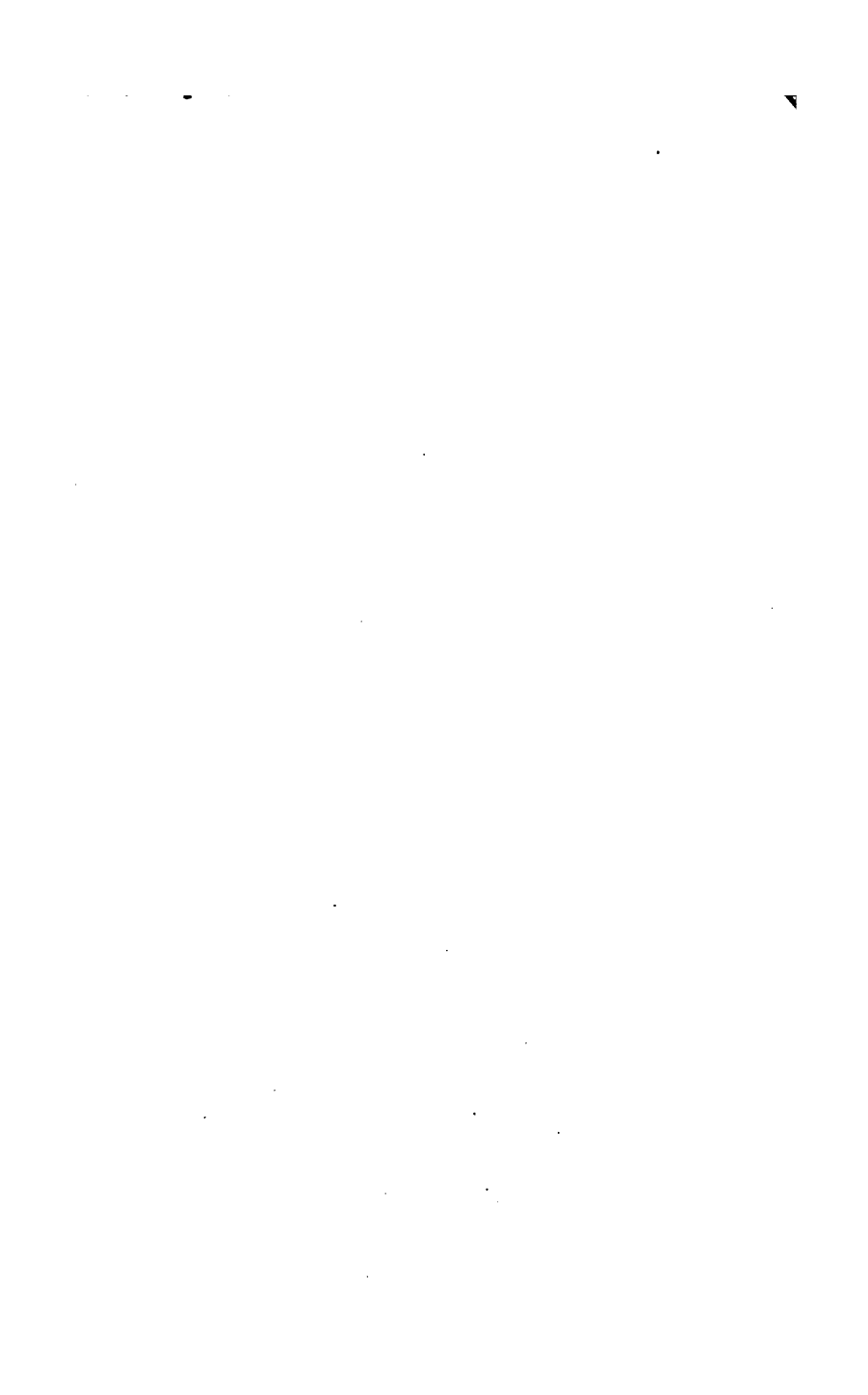
CHAS. R. THOMAS,

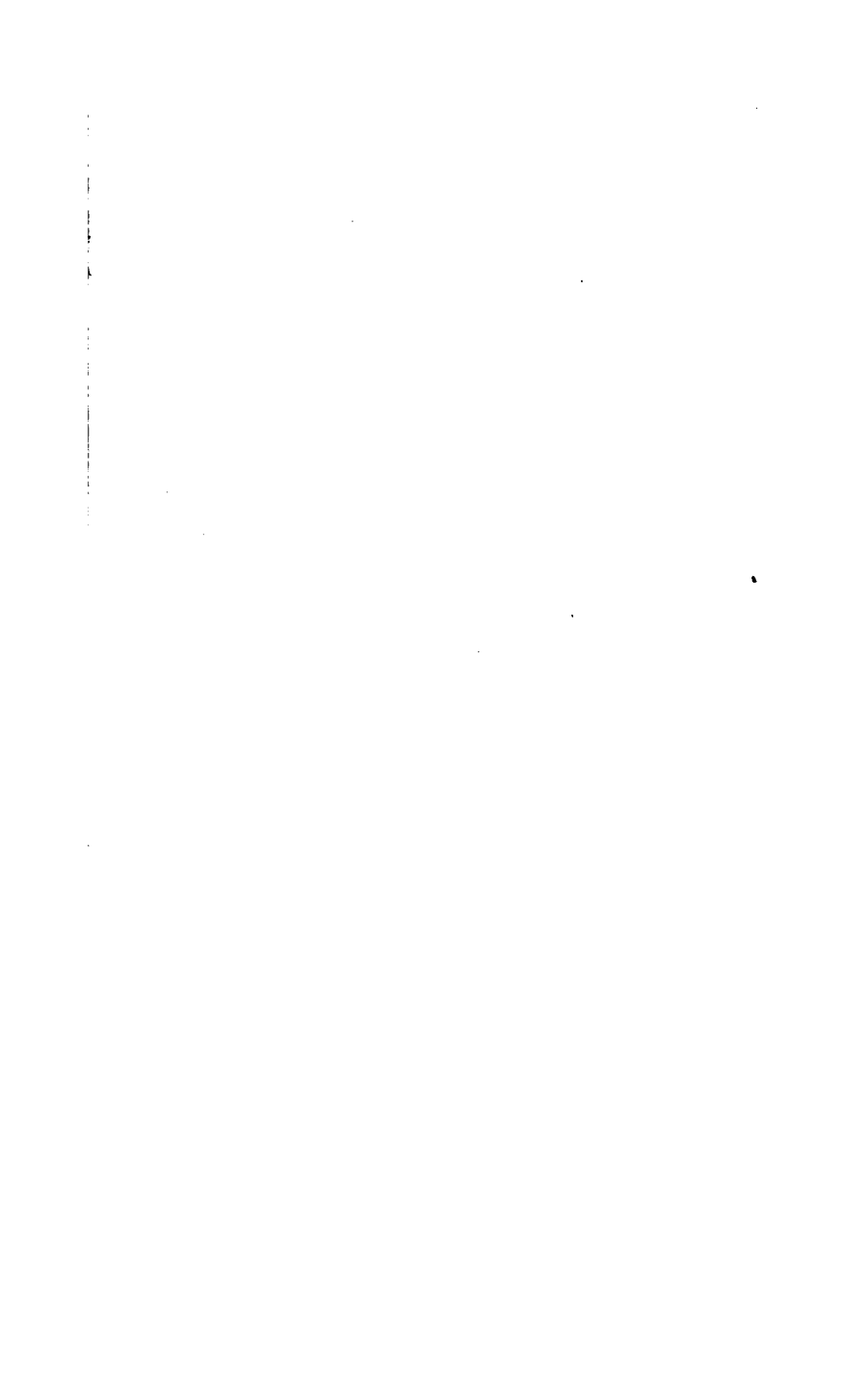
"Winchester, Aug. 6, 1847.

Mayor."

*Names of Subscribers received by the Author,
 Museum, Winchester.*









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